SECRET OF

PERMANENT HAPPINESS



BY

RANJEET MAL MEHTA,

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WITH A FOREWORD

BY :

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Price

Self-Satisfaction.



NEED OF THE WORLD

"What education will be given to the coming generations? The ennobling of the soul, the widening of the outlook on life, the raising of consciousness. What will this make of them? Not ascetics, not orthodox, not religiously bigoted people, but souls conscious of brotherhood, who will regard the pleasure and displeasure of God in the pleasure and displeasure of man. Their strife will not be a strife only after the treasures of the earth; their minds will think, their heart will feel, their souls will see life within and without. Will they be worldly people, will they be heavenly souls? They will be both. They will give to the world what is due to the world and they will give to God, what is due to God. There must come a day when the followers of all different denominations, be they Christians, Moslems, Hindus or Jews, will feel themselves at home in the others' place of worship as they would in their own church, and so they will inaugurate Universal Worship. As the Sufi says:

A church, a temple or a Kaba stone,
Koran or Bible, or a Martyr's bone,
All these and more my heart can tolerate,
Since my religion now is Love alone".

Pir-O-Murshid Sufi Inayat Khan
Radio message delivered in New York
to over 2 million persons on
Christmas Eve, 1925.

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Dear Reader,

I take the liberty of submitting this publication for favour of your kind persual in the light of the following few lines.

If we go deeper into the philosophy of human life, we find that whatever progress has been made by humanity towards its real and permanent happiness is mainly due to the wisdom and guidance given to it by "illuminated souls" from time to time.

Many eminent thinkers of various countries are of the opinion that without this wisdom and guidance, mankind can hardly accomplish the much cherished goal of peace and harmony.

In all humility, I would like to emphasise the fact that in writing this book, I have acted only as a "transmitter" for that eternal wisdom and divine guidance in so far as it has been possible for me to do so. All credit, homage and glory for this wisdom must, therefore, go to those illuminated souls and none else.

Human life is a most precious thing and its mission is to adopt two fundamental principles of Universal Reli-

gion, viz., (1) Evolution rising towards a higher plane, i.e. from the physical to the intellectual, then to the ethical and finally to the spiritual, and (2) Mutual co-operation. All human beings belong to one great fraternity and it is therefore every one's privilege and duty to help others to realise this truth and follow the right path.

My only request is that you will do me a favour by your acknowledgment after going through this book so that I and many other persons may get the benefit of your valued views.

Yours fraternally,
Ranjeet Mal Mehta.

——: (o) :——



Respectfully Dedicated

TO

My Revered Guru

Late SHRI MANSA RAMJI MAHARAJ,

(P. O. Siwana, District Barmer, Rajasthan)



PREFACE

From time immemorial, wise men have appeared in all climes and countries and they have placed their views and experiences before humanity for its guidance in all wordly affairs.

The tremendous progress, which has been made in various spheres of human activities since the dawn of civilisation, can be traced to the influence directly or indirectly, exercised on the minds of men by the teachings of many illustrious persons who acquired mastery in various branches of knowledge and enabled their successors to make further advances; the process is continuing and is bound to continue till humanity fulfils its destiny.

The author believes that success in the moral and material fields of life is possible only on the basis of appreciation and respect for the "*Higher Values of Life*" and for this purpose it is abolutely necessary to know and follow the ideas and ideals placed before society by the wise men referred to above.

The writer of these pages has in his own humble way, tried to understand and follow these ideas and ideals, and deems it his duty to place them before society in a simple, pratical and rationalised form. As a matter of fact, he has tried to act as a "*transmitter*" only, and he will feel amply rewarded if the intelligentsia can find time for a careful perusal of this "small book" and make an attempt to assimilate such idea as are approved and found really useful and practicable.

This preface would be incomplete unless the author expresses his warm appreciation of the valuable assistance rendered to him by Mr. W. D. Begg of Ajmer who has written, for the first time, biographies of several great Sufi-saints of India in English.

JODHPUR, Author.

Dated 29 October, 1970.

a thief or a cheat", is refreshing even from the point of view of those who are antogonistic to religion.

The author, even though he himself is deeply devoted to the studies of Shashtras, has not hesitated to observe that "If religious minded people desire that the people in general should not discard the spiritual and ethical values of life, they will have to rationalise their approach to religion and refuse to lay stress on dogmas rituals, mythology and superstitions which are repugnant to reason and can not therefore, command respect and obedience. This is a sound piece of advice to those who claim to be the teachers of religion.

The problems of education have also recived the attention of the author. He has made several suggestions for refining the present educational system, which deserve serious consideration. One valuable suggestion which will promote discipline amongst the students is that some kind of military training and scouting work must be made compulsory for the students. Another important suggestion is to keep the student, busy througout his life and his views on reforming judiciary are valuable.

It is my earnest wish that the author, who is both a thinker and a scholar, will continue to make his contribution to the literature which aims at the upliftment and prosperity of the individual and the society.

Sd/-Daulat Mal Bhandari,
Ex-Chief Justice,
Rajasthan High Courtr,
Member,
Krishna Godawari Water Dispute Tribunal.

New Delhi,
the 14th August 70

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Principal planes in human personality :—

(1) *Physical plane*-pertaining to the body and its requirements.

(2) *Intellectual plane*—acquisition of knowledge of various kinds.

(a) This knowledge has got to be devoted partially to the acquiring of means for the satisfaction of body's minimum requirements.

(b) But provision must be made and efforts undertaken for utilising this knowledge in the service of society and in awakening the higher powers and faculties, latent in human personality.

(3) *Ethical plane*—It means the realisation of the individual's place in society, the obligations arising therefrom and sincere and earnest efforts to discharge those obligations It means also the preparation for a purer, nobler and higher life, leading to spiritual progress.

(4) *Spiritual plane*-There is a changeless, eternal and blissful element in life, which is the source of life. This must be found out and realised because this realisation is and should be the highest good and most essential goal of human efforts It means freedom from all changes and miseries and permanent happiness here and hereafter.

——: (o) :——

PART I

RELIGIOUS VALUES

——: (o) :——

<u>AUM TAT SAT</u>

SOME GLIMPSES OF LIGHT
leading to
INDIVIDUAL & COLLECTIVE HAPPINESS



(1) Universal Religion and its fundamental principles.
(2) Branches of Universal Religion have become separate independent religions.
(3) Every religion has, more or less, become divided into sects.
(4) This sectarianism has, led to disastrous results.
(5) Desirability and possibility of harmonising the different religions and evolving a universally acceptable religion based on principles of eternal and univrsal validity.

Introduction

For various reasons, religion has nowadays become a very unpalatable subject for which there is growing disregard if not actual aversion.

There are some strong grounds for this state of affairs and they should be carefully considered and duly appreciated. Briefly, some of these reasons are as under:—

(a) The march of the physical sciences has exploded many of the beliefs and theories mentioned in the Scriptures of the leading religions of the world and this fact has

consequently undermined the faith of rationally-minded persons in their beliefs and practices mentioned in them. In this connection it is necessary to understand that there is a clear division between the two branches of knowledge, viz:—

(1) Physical Sciences and

(2) Moral and Spiritual Sciences.

The beliefs and theories contained in religious Scriptures which had a bearing on the physical sciences, were based on the knowledge then available and that knowledge was of a very *limited* nature. As knowledge gradually grew, those beliefs and theories should have been given up; but this was not done because every word of the Scripture was held by their followers to be infallible and sacrosanct. While one kind of error has been committed by the orthodox people, who have *stuck* to their traditional beliefs, the persons of modernised outlook have committed another and more serious error of disregarding the views and experiences of seers and sages, who were expert in their own line of ethical and spiritual subject and their wisdom has not been equalled by those who came after them. It is a very sound and well established principle that only those who know a subject thoroughly well, are alone competent to criticise or contradict any views and beliefs relating to that subject. It is evident that scholars trained in physical sciences only are not competent to criticise the views expressed by experts in their own subjects.

(b) The absence of a liberal and rationalistic outlook in the teachers and preachers of various religions, who have not been able to see things in a proper perspec-

tive, has led them to lay unnecessary stress on indefensible theories and superstitious practices.

(c) Another disturbing factor has been the tendency on the part of the followers of one religion to decry the beliefs and practices of other religions, and to exalt their own without discrimination. This has naturally created a good deal of doubt and confusion because of the conflicts and contradictions about vital matters in different Scriptures.

(d) On account of the materialistic background of our present culture and civilisation, wants have multiplied so much that human intelligence and energy are mostly concentrated on their satisfaction and little attention is paid to the consideration of the *higher values of life*. The result is that while humanity is advancing in one direction, there is a marked retrogression in another and more important direction—the appreciation of higher values of life, e.g., "inner illumination", mental peace, tranquillity and mutual good-will among mankind. The importance of these things cannot be ignored or minimised without serious injury to our true welfare which means a "*balanced view of life*", individually as well as collectively.

Need of the Hour

(e) The need of the hour is a *constructive approach* to human problems but this is sadly lacking and a vast amount of human energy is wasted on destructive criticism and avoidable controversies. All those persons who have a true love for human progress and who command some influence by their character, scholarship and status in

life, should co-operate and combine to set up some effective agency for moulding the thoughts of common people on right lines.

Religion and its Fundamental Principles

The above introduction will serve to explain the background of what is to follow.

Religion nowadays is a much misunderstood term and unless it is properly understood, confusion and controversy cannot be avoided. In the writer's humble opinion, religion is a branch of knowledge and a code of conduct designed to promote individual as well as collective happiness in all spheres of human activities.

(1) Necessity of Religion

In this sense of the term, religion is the most essential branch of knowledge but unfortunately it is presented, in most cases, as a bundle of dogmas, rituals, superstitious practices and mythological stories, etc. This view of religion cannot naturally satisfy a rationally-minded person, whose knowledge of various subjects has considerably advanced.

As has been defined by an eminent sage of India, Rishi Kannad, exponent of Vaisheshik Darshan–"religion is bound to promote happiness here and hereafter". Thus defined, religion is a combination of ethics and spirituality. Ethics is intended to enable us to regulate our relations with all those who are, directly or indirectly, affected by our activities, on sound lines and the foundation of these lines is the well known maxim "You should not do others what you do not like others to do to you." This maxim

has been accepted and endorsed by all leading teachers of religion, e g., Bhagwan Buddha, Mahavir, Jesus Christ, Mohammed and Zoroastar

Spirituality or Metaphysical subjects

The other branch of religion is spirituality or metaphysics. This is also essential for giving internal peace and tranquillity and defining the true goal and ultimate object of human life. This subject, however, ultimately deals with "Infinity" and all human beings; however intellectually eminent, are under limitations and therefore the theories propounded by the prophets of various religions are conflicting because they relate to—

(a) *Origin of the Universe and its constituents.*

(b) *Object and process of creation*

(c) *The attributes of the "Power" (by whatever name It may be called) which has created and is sustaining the Universe,*

(d) *The goal of human life, the steps leading to it and the means for its attainment,*

(e) *The true relationship between the individual self and the ultimate "Reality".*

These and allied matters are the main subjects of metaphysics and (on account of human limitations) unanimity on the answers to these questions has not been and will not be possible. The only proper course in connection with this branch of religion is to follow the advice of an illuminated and perfected soul (whether in the form of personal contact or by going through his experiences and advice contained in the books) and to intensify the process of meditation and thought-concentration based on

a life of sincerity and simplicity. The writer ventures to state in all humility that in the absence of an eminent living "Guru" (an illuminated soul), the best thing to do is to carefully study the teachings of Maharishi Patanjali, as explained in his Yoga Sutras, (maxims) with the help of a suitable commentary (some monks of the Ram Krishna Mission have written excellent commentaries on Yoga Sutras and they are easily available) and to follow them to the best of one's ability and circumstances.

Some attempt has been made in the above lines to give a clear conception of real religion and this conception will be found to be the key-note of all the leading religions of the world and therefore it can safely be considered to be of a universal character. Universal religion is, therefore, that religion which has been generally accepted by humanity in all ages and countries because it is based on principles of eternal validity. Some of these principles are summarised below:—

(1) Ego or 'self' is the centre of all human activities; there are forces latent in human nature which can, if suitably utilised, raise a person to undreamt of heights of glory and exaltation. But it must also be borne in mind that, latent in human nature, there are certain infirmities and tendencies also which, if not properly checked and controlled, would drag down a person to the depths of misery and degradation which are unthinkable.

The result is that every religion has laid down as one of its mandatory provisions that persistent and vigorous efforts should be made unceasingly to keep the ego on the right path of evolution and co operation.

(2) The terms "evolution" and "co-operation" require to be carefully understood and appreciated. Evolution is the "Law of Life" in the physical as well as in all other spheres of human activities The test of evolution is that a man gradually advances along the four main inter-related planes in human personality, viz. (i) Physical, (ii) Intellectual, (iii) Ethical and (iv) Spiritual. Rising to each higher plane is thus gradually and systematically maintained.

Co-operation

Our universe is so constituted that every part of it is, directly or indirectly, inter-related with the other parts and has a role to play, however humble or negligible it may be. Man is the best entity among all created beings because he is endowed with extraordinary powers and faculties and, therefore, it is his duty as well as privilege to make the maximum contribution towards the welfare of all by offering his utmost co-operation in all healthy and virtuous activities. The wisdom of the Hindu sages and seers is shown by a reference to the theory that the Creator gave a special direction to human being to "co-operate with one another because therein lay the welfare of all." We can see from our own experience that a person who gives his maximum and takes his minimum is always held in respect and admiration, and this quality is the basis of socialism, altruism and all other concepts of human progress. A person who gives less and takes more lowers himself in the eyes of society and a person who only takes and gives nothing in return is a thief or cheat and is rightly abhorred.

Goal of Life

(3) It is essential that the ultimate goal of human life should be carefully considered and finalised and this has been done by every religion as shown by the terms liberation, salvation, *moksha*, *nirvana*, etc., used in its Scriptures. They conceive of a state of existence which is full of indestructible bliss and gives absolute and eternal freedom from every kind of trouble and worry.

This matter of ultimate goal of life has been the subject of endless controversy and is bound to remain so because of its inscrutable nature and character. The best thing to do about it is to accept that goal of life which will give each individual complete satisfaction and which it is possible to attain in view of his limitations and circumstances.

(4) A matter of permanent importance for the progress of humanity is the desirability and possibility of reconciling and harmonising the interests of the individual with those of society as a whole. This process has made considerable advancement and we are moving fast towards "One World" and its necessary corollary should be "One Religion" based on principles which will command universal acceptance. This will facilitate the consummation of the goal of One World. Humanity has been the victim of too many "isms" in different spheres of life and we must now all should be concentrating on only one comprehensive "ism" and that should be "*humanitarianism*" which will consist of the best of every "ism." This will mean a happy combination of the moral and material factors in human personality.

(2) Universal Religion & Sectarianism

Every religion claims to be perfect in itself and tries to base itself on some of the principles of universal religion because without their support it can not survive.

Diversities have arisen because of the diversities and complexities in human nature, the circumstances of different countries and the conditions prevailing at the time of its rise. Moreover, different individuals have different capacities and faculties and provision has to be made for them accordingly. This is best illustrated by the formation of different classes with different curriculum in the educational institutions of every country. This will become clear if one tries to go deep into the complexities of human nature.

In spite of conflicting views and theories, similarity and unanimity will be found in respect of several fundamental principles and practices and this will show that all religions come from a common source and are the branches of the same tree.

Growth of Sects

Every religion has become divided into sects-(few or many in number as the case may be). This was unavoidable because in course of time abuses crept in and reformers came forward to fight against them. The vested interests, who were entrenched in power, tried their best to suppress them and keep up different sects. History is full of the sufferings which humanity cheerfully and bravely underwent to purify religion. All the founders of the principal religions of the world had to suffer persecu-

tion and vilification which were truly diabolical. Bhagwan Buddha, Mahavir, Christ, Mohammed and Zoroastar are shining examples in support of the foregoing statement, because they were also great reformers in their own way and time. Those who followed them had to tread on the same path. Catholics and Protestants, Shias and Sunnis, adherents of Mahayana and Heenayana (in Buddhism), Digambars and Swatambars (in Jainsim), Shaivas, Vaishnavas, Shaktas and countless other sects in Hinduism (which has been the worst sufferer in this respect) are some of the important sects which have come out of their parent religions.

It must also be borne in mind that other factors (apart from the reform of abuses) had also had their share in creating sectarianism. Ambition and love of independence are ingrained in human nature and they have also contributed to a large extent in the formation of sects. This process is unavoidable but can esily be controlled by discrimination.

(4) The growth of different sects in different religions has been a source of terrible sufferings, misunderstandings, awful waste of time, money and energy plus division of the people into different (water-tight in some cases) compartments. Humanity has made considerable advancement towards "rationalism" and it is, therefore, the duty and privilage of all advanced souls and scholars to create an atmosphere of harmony and reconciliation, leaving the followers of different sects to follow the beliefs and practices of their own sects but enjoining upon them the duty of not criticising and condemning the beliefs and practices of other sects.

It is, no doubt, true that the leaders of different sects honestly believe that their own beliefs and practices are better than those of others and, (in some cases) that belief may be well founded. But in this connection, two vital principles must always be kept in view:—

(1) Different persons have different capacities and therefore they must be left to advance by means of an evolurionary process according to their convenience and satisfaction.

(2) Every individual has an inherent right to choose his own religion, beliefs and practices and this right should be respected by everybody. There should be no compulsion and tyranny in this matter and the only restriction on this right should be the moral and legal obligation on every person to refrain from causing any harm, injury, annoyance and demoralisation to other members of society by his religious beliefs and practices. The goal may be one but the means for its attainment will always be many.

This will require education of the people on right lines and this important work has to be undertaken by all well-wishers of humanity who should organise themselves and create effective agencies for this purpose.

Conclusion

(1) From the above, it should be clear that real religion, which is a combination of ethics and spirituality and free from dogmas, rituals, superstitious practices and mythological stories, is a branch of knowledge and a code

of conduct which are absolutely esential for individual as well as collective happiness and progress.

(2) Ego is the centre of all human activities in every individual and it should be gradually and continuously trained and disciplined so that it accepts the principles and policy of evolution in the "moral" as well as material fields and realises its duties and obligations as opposed to its rights and privileges and it tries its best to fulfil them for its own glory and progress and for the welfare of society as a whole. A test for the evolution of the ego towards higher stages in life is its respect for devotion to the ethical and spiritual values of life and a contempt for fleeting pleasures and frivolous enjoyments and amusements, which are the necessary concomitants of the present materialistic civilisation, and which ultimately lead only to frustration and degradation in the physical, economic and social sides of life.

(3) There should be a gradual approachment and friendly understanding between the different divisions and their sub-divisions of religions on the basis of *mutal regard and toleration*.

(4) A process for the evolution of common religion for all humanity, based on principles of eternal and universal validity, should be gradually developed by a World Organisation manned by eminent saints and thinkers belonging to different religions who understand and appreciate the value of synthesis and reconciliation based on common love of humanity and the need for all-round progress.

(5) Those who possess knowledge, wealth and power have a special responsibility in this matter of evolivng a common religion for humanity, because they have resources for this Herculean task. These resources are wasted and abused in most cases and for this reason there has been a growirg volume of public opinion in all countries in favour of abolition of personal power (democracy) and personal wealth (socialism).

A right use of knowledge, wealth and power leads to individual as well as collective happiness and progress and this fact should be deeply considered, appreciated and acted upon by all intelligent persons in their own interests. Reason (intelligence) is the most valuable asset of every human being. Its proper use is the only foundation of a healthy, happy and successful life. This reason should be developed and illuminated by associating with persons of unimpeachable characters and by reading, understanding and following the advice of illustrious persons based on their own profound studies and experiences as contained in appropriate books, which are easily available in libraries.



A RATIONALISTIC VIEW OF RELIGION

Definition of Religion

Religion, in its real sense, is a branch of knowlege and a code of conduct which is intended to promote human happiness here and hereafter, individually as well as collectively In this sense of the term, religion is a combination of ethics and spirituality which are most essential for the development of human personality. It is a tragedy that such a useful and essential branch of knowledge should have been, for various reasons, disregarded and demoralized by ignorant and/or self-seeking persons by the introduction of dogmas rituals and various superstitious stories and practices.

Origin of Religion

Religion seems to have originated from the quest for happiness, which is ingrained in every sentient being and which finds full scope for development and satisfaction only in human beings, who are specially endowed with intelligence and capacity for acquiring knowledge of various kinds. This quest started with the individual and was, in the beinning, confined to finding means for the satisfaction of bodily requirements but it gradually expanded and the individual enlarged his sphere to the family, community, country and humanity and also to the other and higher intellectual, ethical and spiritual planes, latent in human nature. The mere satisfaction of bodily desires was found to be inadequate and there also grew an aspiration to share one's happiness with others beginning with the family and ending with and embracing the whole universe.

Enlargement of the Ego, the true test of advancement

This development automatically widened the human vision and outlook and led to the enlargement (sublimation) of the individual ego which is the ultimate source of all human activities, good, bad or indifferent, in various spheres. This principle of evolution which has been recognised and appreciated by all thoughtful persons since the dawn of history, is working in the physical, mental and moral fields, and this fact is accepted by philosophers as well as scientists from time immemorial.

The latest stage of human development shows that consciously or unconsciouly, directly or indirectly, the fact is recognised that a person's greatness is measured by his subordination of the ego and the conscious desire and eagar efforts for promoting the welfare (moral as well as material) of as many persons as possible, within the limits of his resources and circumstances. The soundness of this proposition is well illustrated by the Rotary Motto–"Service before Self." It is further proved by the homage paid to the benefactors of humanity, who relegated their ego to the background and showed hatred to tyrants and oppressors who were dominated by their ego in all ages and times.

Bharat has been well known for its sages and seers and the wisdom of her teachers which has been neatly summarised in the Bhagwat Gita which has clearly discussed this principle and appropriately termed the above-mentioned two classes of persons as "angels" and "devils" and described the fate reserved for them. (benefactors & tyrants)

The birth and growth of democracy (equality in the political field) and socialism (eqality in the economic field)

also point to the gradual evolution of human thought and action towards the enlargement of ego and the consciousness of fellowship with other human beings, whose interests are deemed to be identical with our own. The establishment of the United Nations Organisation, f r the purpose of promoting human peace and welfare, is another notable development in the process of ev lution which is as much operative in the moral fields as in the material one. If all our energies and resources are concentrated on the development of the physical sciences only and morality and spirituality, which are also sciences in their own ways and spheres, are utterly disregarded, the results would be disastrous and the progress gradually and patiently made through thousands of years would be wiped out and humanity reduced to a struggling mass of machines with conflicting desires and irreconcilable differences. The advancement of knowledge in the field of physical sciences is to be welcomed and encouraged because it is bound to lead to a more comfortable life, but we must not lose sight of the fact that this knowledge caters mainly to the needs of the body and would lead to serious complications and conflicts by intensifying the struggle for existence and accentuating the craving for new objects of enjoyment and amusement, if the other and higher side of human nature is disregarded by rejecting the theory of a *balanced view of life.*

It is a well-established fact that there are four main planes in human personality, viz., (1) physical (2) intellectual (3) ethical and (4) spiritual and although these are inter-related but each succeeding plane is higher in its nature and the evolution of all these planes is equally important and essential.

Comparative values of life

If the above proposition is properly understood and appreciated, it must compel us to place a proper valuation upon the objects of our desires and activities. A person, whose intellectual growth is dwarfed, would care mainly for the satisfaction of his bodily desires and inclinations but the position and outlook of a person, whose intellect is well developed, would be quite different. While satisfying his minimum bodily requirements, he would devote greater energy and attention to his intellectual pursuits, which are sure to give him a better return and make his life more useful and honourable. Similarly if a scholar makes up his mind to devote his intellectual gifts to the service of society, he would be treated with respect and admiration and this would bring him many rewards as has been the experience of eminent persons engaged in various spheres of human activities because their contributions have played an important role in the progress of humanity. This spirit of service and wider outlook on life are the real tests of the awakening of the moral sense (consequent on the sublimation of the ego) and is an essential factor in the development of the ethical plane. All the laws made for the protection of society are based upon vital ethical principles and this fact must always be remembered in assessing the value of morality.

The next stage of the spiritual plane becomes available only to those persons who have fully developed their moral sense by subjugating the ego. This stage is the highest and noblest and is reached only by a handful

of persons because it requires so much preparation and equipment which most people are unable to attain. If a very heavy price has to be paid for spiritual awakening it is worth while because the full development of the spiritualism leads to the perfection of life, unparalleled peace and imperishable happiness

As stated at the outset, religion is, in its true sense, a combination of Ethics and spirituality and has started from the quest for happiness and has gradually led to the widening of the human outlook and horizon, sublimation of the ego, a growing sense of fellowship with all members of the human race and a search for permanent happiness as distinguished from fleeting pleasures, superficial enjoyments and frivolous amusements. When, in the earlier stages of our civilisation, thoughtful persons began to realise that in order to promote their own personal happiness, it is necessary to behave in such a manner that we cultivate friendly relations with others and refrain from destroying their happiness, morality (that is, principles of correct behaviour) was born because the fact was understood and appreciated that every human being has equal right to happiness, and if we wish to preserve our own happiness, we have to promote the happiness of others because without their co-operation and in the face of their opposition and hostility, we can never be truly happy. As has been said in the following memorable words by Swami Ram Tirath:—

Happiness is the only goal,
The time to be happy is now,
The place to be happy is here,
The way to be happy is to mak[e]

Conclusion

The views expressed above are summarised below:—

(1) A process of evolution in all spheres of human activities is always at work.

(2) There are four main planes in human personality viz. (i) physical (ii) intellectual (iii) ethical and (iv) spiritual. They are inter-related and all of them should be developed for the welfare of the individual as well as of society.

(3) Permanent happiness, which means a state of body and mind free from pain, trouble, fear and worry, should be distinguished from mere temporary pleasures, frivolous enjoyments and amusements and should always be given prominence in forming our desires and objectives and making efforts to achive them.

(4) The human ego is the source of all activities, good, bad and indifferent, and persistent efforts should be made to sublimate this ego by widening our outlook, vision and horizion and by identifying our interest with those of others and thereby promoting individual as well as general happiness. This will necessarily lead to *co-operation in place of competition and more of giving and less of taking.*

(5) Human progress is to be measured by re-conciliation and harmony between the individual and society and this objective of life was aptly summed up by the great founder of Christianity in the following words:—

'Peace on earth : goodwill towards all men."

All the other eminent religious (in the true sense of the term) leaders have also unanimously endorsed this view which can be established to be practically and psychologically correct and beneficial.

WISDOM OF THE RISHIS

(SEERS AND SAGES OF BHARAT)

:(o):

Man is undoubtedly the noblest creation of Providence because he has been endowed with such powers and faculties that he can raise himself up to the heights of glory and happiness if he develops and uses his powers rightly. But there is also an in-born evil tendency in man which can take him down to unimaginable depths of degradation and destruction if he is not able to control it and allows it to over-power himself. This evil tendency in man and its manifestations in various forms and activities are ascribed to 'satan' (devil) in Christianity and Islam, but the 'rishis' have taken a more realistic and practical view of this matter and held that both these inborn tendencies (good and evil) are due to the working of the *laws of nature* and are based upon the fundamental principles of 'dualism' which consists of pairs of opposite, e.g. light and darkness, happiness and misery, wealth and poverty and so on. The world cannot exist without this 'dualism' and the working of this principle can be compared to the moving of the pendulum of a clock which never remains still but moves constantly and goes from one extreme to the other. If the pendulum stops moving, then the clock ceases to work Bhagwan Buddha is justly regarded as one of the foremost thinkers of humanity and he prescribed '*Nirvan*' (freedom from the cycle

of birth and death and the bondage of Karma) as the goal of life. The other thinkers of Bharat also came to the same conclusion as pointed out in the "Gita" and the "Upanishads".

Our country has become politically free and every Indian is proud of this freedom and wants to enjoy it. But this political freedom is incomplete in the absence of a correct ethical and spiritual outlo k. We have obtained this political freedom after a very hard struggle; ethical and spiritual freedom is also obtained by a much harder struggle because its value is also much greater. he proper steps, simply stated, are :

(1) discipline of mind and body,
(2) control over desires and passions.
(3) goodwill for all human beings
(4) society of holy men and
(5) study of illuminating literature

This does not mean that the person concerned should ignore his wordly duties and interests. As a matter of fact, his worldly duties and obligations will be performed all the better if he cultivates "self-control" and appreciation of higher values of life. Such a man is bound to be happy here and hereafter, and his life is bound to be an example and inspiration to his fellow beings.

India has produced a Gandhi after many centuries, and in many respects he rose above the common level of humanity. All human beings can take certain lessons from his hife and cultivate love for 'Satya' and 'Ahinsa' (truthfulness and non-injury to all living beings). Our 'rishis' wanted humanity to advance towards higher and higher stages and, therefore, their knowledge is justly held

in esteem even in this modern world of scientific-materialism. In human personality, there are four planes, viz.

(1) Physical, (2) Intellectual, (3) Ethical and (4) Spiritual.

Evolution means advancement from the lower to the higher plane, each succeeding plane being a higher one. These planes are inter-related and should, therefore, be co-ordinated. While this path shown by the 'rishis' is meant to lead humanity towards a better and nobler life, repudiation of this teaching is bound to lead people to frustration, degradation and decay. The process may be gradual and often un-noticed.

The world today seems to be dominated by the scientists and is fast adopting a purely materialistic view of life in which there is no place for ethical and spiritual values. While science is to be respected and pursued as a branch of knowledge which can give so many physical comforts and amenities, it must never be forgotten that human personality requires several things besides the satisfaction of bodily requirements and intellectual enjoyments. A stage is reached when every worldly-minded man requires mental peace and tranquillity and a state of existence in which there is no fear, no worry, but assurance for the future whether in this world or in the next. Science offers no solution for this problem and the problem cannot be denied or disputed. If the world is to be saved from disaster as indicated by the last two wars and the apprehension of a third world war which may bring about annihilation of a greater part of humanity, then we will have to adopt the way shown by the great 'Rishis' of Bharat.

The two tendencies (good and evil) referred to above have been described by our "Rishis" as *Daivi* (angelic) and *Assuri* (devilish), the former leading to salvation and the latter to degradation as pointed out in the "Gita". A short account of the stages connected with both ways of life is given below for careful study and appropriate action :—

DAIVI SAMPAT (*Leading Upwards*)	*ASSURI SAMPAT* (*Leading Downwards*)
1. Truthfulness.	1. Vanity.
2. Simplicity.	2. Luxury.
3. Goodwill.	3. Greed.
4. Hard Work.	4. Fraud or force or both.
5. Right Efforts.	5. Demoralisation.
6. Achievement.	6. Decay.
7. Exultation.	7. Destruction.

Every being has individual existence although he is a part of the universe This individuality is based upon the ego (self) which is called '*Ahankar*' in our ancient literature. The true goal of life is to 'sublimate' the ego and the means for this are pointed out in "*Daivi Sampat*" referred to above. This is the real meaning of Ethical and Spiritual outlook of life and leads to individual as well as collective happiness and advancement. The purely materialistic outlook leads to deification (worship) of the ego which leads, in turn, to an accentuation of the animal nature in man and multiplies wants, desires and passion and gradually creates strife and anarchy on an ever widening field.

The greatest need of Bharat today is therefore to understand and follow the path of wisdom as pointed out by the Great "Rishis" so that our country may take its rightful place among the nations of the world as the teacher of humanity and give peace and prosperity to her citizens.



UNIVERSAL RELIGION & SECTARIANISM

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In spite of the fact that there is a growing tendency in the modern world to treat religion with indifference, if not with contempt, religion, in its true sense, is a way of life which gives happiness to the individual as well as to society and will always occupy a prominent position in the minds of men, whether consciously or unconsciously, under different names. Every individual wants guidance in life and true religion is that body of sound knowledge which gives proper guidance in the moral and material spheres of life.

Religion claims to be a search for the "Truth" undertaken by all men in all climes and countries from the dawn of civilisation; the results of that search are embodied in the teachings of Prophets, saints and sages who have appeared on earth from time to time. Now it is a fact that our universe is governed by fixed, certain and irrevocable laws and every branch of knowledge tries to find out those laws in order to mould our activities in consonance with those laws. This is true in all spheres. The "physical sciences" contain truths, which hava been discovered by the studies and observations of wise men and are capable of demonstration and proof; but there are certain other branches of knowledge which may be called 'metaphysical, and confusion and controversy have arisen with regard to them because of the impossibility of verificv

tion of the conclusions reached by them by our physical senses and other outside agencies. Moreover, difficulties have been caused by the fact that there are some fundamental differences on vital matters in the teachings of the various religious teachers. In spite of these difficulties, there are certain fundamental aspects of life on which there is unanimity and agreement and, therefoıe, we can safely accept those teachings which are common to all religions and are free from dispute and controversy. These teachings have been summed up by a wise mau in a small Hindi couplet which (translated) reads as under :—

> "*Caltivate discipline over your mind and body, show love and sympathy to your fellow beings and try to be in communion with the* "Source" *of Light and Blessedness.*"

The above principles have been accepted and inculcated unanimously by all the great saints and sages although the terms used are naturally diflerent and the methods of exposition may also be somewhat different. Now, even from the secular point of view, discipline over mind and body is desirable and worthy of pursuit, similarly, love and sympathy towards our fellow beings are also necessary for individual as well as collective welfare. Even the atheists and agnostics will not be able to dispute the above proposition. They may, however, contend that they have no belief in the Almighty and will not, therefore, accept the last part of the teaching. Even so, they may also be sometimes compelled to think that this wonderful universe of ours must be the creation of "some" powerful and intelligent 'Force' (by whatever name it may be called) to whose authority all beings' great and small,

are subordinate and sub-servient, and if they flout this authority by any breach of 'Laws of Nature', they must incur and undergo the necessary penalties associated with these laws ? Now we have some idea of the nature of "Universal Religion" but the question is why there are different religions and so many quarrels and controversies among them ? This is beautifully explained in a well-known Sanskrit hymn, as under :

"You alone are the goal of all men (because they can find their repose only in You) like the ocean which is the only final resting place of all the rivers; differences of approach are due to different temperaments and outlooks and improper motives (in some cases)".

This explanation seems to be satisfactory if carefully understood. Human nature has its infirmities and weaknesses and therefore, differences need not cause any surprise. Moreover, there is another important aspect of the matter and it is that every religion lays down certain specified means for approaching the goal of happiness and liberation and these means are different according to the circumstances, abilities, equipments, outlook and experiences of different persons This need not cause confusion or alarm if the situation is properly analysed and appreciated. But trouble is caused when undue stress is laid on the means in total disregard of the fact that 'means' will always vary according to individual capacities and circumstances, and that it is quite unreasonable and improper to lay down the same 'means' for all kinds and classes of persons. For instance, charity is a good means of ethical and spiritual improvement but a poor man cannot adopt this means.

Similarly, prayer is a potent means for self-improvement and inner illumination, but a busy man who has to work day and night for the livelihood of himself and his family, cannot be expected to devote much time to prayers. Similar explanation can be given in respect of several other 'means' but the principle is that 'means' are laid down for all kinds of persons in accordance with their capacities, activities and circumstances and there need not be any quarrel and bitterness if different 'means' are adopted by different persons. The gist is that 'means' should be appropriate to the goal, and they should not take persons away from the direction of the goal because that would definitely be injurious and improper. If this principle is propely understood and given practical effect in the daily life of our religious leaders, much of the present bitterness in the religious field will come to an end, as it is done in many advanced countries of the world, and society will benefit greatly from this change of attitude on the part of religious leaders in India, and they can come together and organise a strong and influential body based on certain commonly accepted principles which should be placed before the public at large with their united authority. This task can be undertaken only by very intelligent, broad-minded and influential persons who should place stress upon the goal and not the 'means' and certain fundamental principles of morality which have been unanimously accepted by all the leading religions of the world and have been beautifully summed up by Bhagwan Buddha as under :—

(1) Kill not any being because his life is dear to him as your own life is dear to you.

(2) *Utter no falsehood because that will degrade and demoralise you.*

(3) *Give freely dnd receive but take not by greed, force or fraud what is not your own*

(4) *Abstain from adultry.*

(5) *Avoid drugs and drinks which cause injury to both mind and body.*

These principles command universal acceptance and form the essence of all great religions, but the trouble is that they are often expanded into innumerable details many of which become dogmas and rituals and differences arise over their interpretations and enforcement. It is enough for ordinary people if the teaching is confined to the above principles and the details of their working are left to the discretion of individuals who may seek advice from those persons whom they trust and respect.

As a serious conflict is developing throughout the world between the moral and material values of life, it is but right that all responsible persons should give due importance and attention to this subject and try to guide the oppressed humanity on correct lines for individual as well as collective benefit of society.



ETIHJCAL & SPIRITUAL VALUES OF LIFE

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Much is being said nowadays about the lack of ethical and spiritual values of life in various spheres of our national activities. The problem is of fundamental importance and goes to the roots of our all-round prowess and prosperity. There seems to be considerable confusion about a proper understanding of the terms 'ethical' and 'spiritual' values of life in the context of our present thinking.

There is a tendency in some quarters to think that ethical and spiritual values have no place in modern life and that, at any rate, they are not of much importance because a scientific and materialistic view of life regards the physical factors of life as the only reality and, more or less, ignores the metaphysical factors. But a balanced view of life must give the proper place to the physical, intellectual, ethical and the spiritual factors in human personality. These factors are inter-related and each succeeding factor is of a superior nature. If a person confin s himself only to the physical element in life, he brings himself down to the level of an animal, because physical nature is common to both. By develop'ng his intellectual faculties, a human being raises himself above the level of all other beings, but if the development of his intellectual faculties does not lead him upwards, to a true realisation of his duties and obligations towards his fellow men, and he uses his intelligence for the satisfaction of his animal nature by pampering his body, he deprives himself of the golden opportunity to

advance towards a higher plane of life which will give him the sense of fulfilment accompanied by peace and tranquillity.

The ethical values of life, therefore, mean control over mind and body, self restraint and a keen desire to help one's fellow men by insistence on a proper performance of one's duties and obligations in life. Under the present conditions of society, too much stress is placed upon rights and privileges with the result that instead of a feeling of mutual goodwill, a desire for co-operation and the importance of collective welfare, there is a growing tendency to usurp all the good things of life by exploiting others and this notion is terribly opposed to the so-called "Socialistic Pattern" and democratic way of life. In all countries, which have advanced towards a higher standard of life, there is a proper place for duty and discipline which constitute the essential elements of "Ethical Values" and in this meaning of the term, there is no room for dogmas, rituals, superstitions and useless conventions. What is essential in a moral life are "truthfulness", self-control, goodwill and hard wsrk. These are the essential attributes of the moral values of life.

By a proper understanding of these values, one is also able to appreciate the "spiritual values" of life which mean an understading of ehe *Ultimate Reality* and a state of immortality which means everlasting bliss and *changelessness*–(change being the very nature of matter;) Nothing is higher and nobler than the pursuit of their "Spiritual Values" of life, but one has to pre-

pare himself for the same as a person has to prepare himself for a post-graduate course by a knowledge of the intervening stages.

So far as the ethical and spiritual values of life are concerned, mere knowledge is not sufficient. Constant exercise is essential as has been laid down in the "Gita"—(one of the most sacred and illuminating Books in world literature.) The appropriate word used therein is '*Abhyas*' which means repetition, constant repetition of those thoughts and acts which elevate human nature and make it advance towards higher and higher altitudes which give peace and joy unsurpassed by anything else.

The subject of ethical and spirital values of life is of much fundamental importance but there is so much confusion and conflict about it that I humbly and earnestly appeal to all the leaders of Bharat, engaged in the various walks of life, to guide our people on the right lines.



PRINCIPLE OF CONTRIBUTION OR "GIVE & TAKE"

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The evolution of humanity towards higher level is rightly judged by the harmonious co-operation of its constituent parts and the ideals of "One World" and "Welfare State" are the necessary implications of the proposition that all human beings have certain common interests and common obligations.

As a member of the family, community or country, an individual obtains certain definite benefits and advantages which arise out of the labours and activities of the other units of the group and, therefore, in return for the same, he has to make a corresponding contribution for the benefit of others according to his capacity. The whole system of the world is governed by the principle of "Give and Take". If we carefully consider the matter, we see that this is based on one of the fundamental Laws of Nature which is applicable to all spheres of human activities.

In the beautiful and highly instructive story of Bhakta Sudama, a devoted friend of Lord Krishna, it is related that Sudama misappropriated Lord Krishna's share of food at a critical moment and, as a result of this, he suffered prolonged poverty and indescribable misery. When

at last some food was presented to Lord Krishna by Sudama the old debt was wiped out and, out of regard for the sufferings of his old and devoted friend, Lord Krishna, who had unlimited resources at his command, made Sudama wealthy beyond imagination.

The moral of this story is that no one can make himself happy by depriving others of their happiness. As you sow so you reap. Whoever wants to have a thing must earn it by giving his labour, wealth or such other thing as is relevant for the purpose. If you want to take corn, fruit or flower from mother earth, you must first offer the same thing in the form of seed; it will then grow, multiply and ultimately return to you manifold.

It is one of the perversities of human nature that people, otherwise clever and capable of doing much good to themselves and to society, shut their eyes to this obvious fact and want to take various things without giving *something in return.* Under this class come exploiters of all kinds, beginning with thieves and robbers and ending with imperialists.

Real Benefactors

On the other extreme, there are noble and heroic souls who find pleasure in giving without any return. They are the real benefactors of humanity (whatever be the sphere of their activities) and the noblest among human beings. In this class come Bhagwan Buddha, Mahavira, Christ, Mohammed, Zoroaster, Raja Karna, King Vikramaditya and Mahtma Gandhi to name only a few. Let us

(ordinary beings) take to the middle course of at least giving to society as much as we take; otherwise we shall be found to be lacking in honesty and fair dealings.

If you go out shopping and deliver a hundred-rupee note to the shopkeeper, he must give you goods of the value of hundred rupees in full amount and not less. Similarly, you must take only goods of the value of hundred rupees and not more. If either party manages to give less and take more, he is a wrong-doer and a guilty person. This principle holds good in all transactions and all speheres of human activities.

The present Crisis

At present, there is a feeling of deep unrest and tension throughout the world. If things are carefully analysed, it will be found that the root cause of the trouble is the desire for exploitation, i.e. taking things, whether wealth or power or anything else, without making an adequate and honourable return. This mentality can and has spread from individuals to nations and is necessarily the result of a wrong sense of values and failure to under stand the working of Providence which is based on fixed laws of universal application.

Our insipired Rishis, saints and sages fully understood this principle long ago and, therefore, stoutly stood up against all forms of exploitation which have fraud and force as principal weapons. They inculcated love of service and sacrifice and insisted upon a life of sincerity (plain living and high thinking) in order to enable man

to fulfil the high and mighty purpose of his existence by rising to undreamt of heights of glory and happiness and leaving an inspiring example for posterity. Their advice was summed up as under :—

"Speak the truth and do your duty always".

This was the solid foundation on which the culture of Bharat was built up and this made her the guide and teacher of humanity. As a result of human infirmities and adverse circumstances, the people of India gradually strayed away from that lofty ideal with the result that they fell down morally as well as materially. Now that the country has again become free to mould her own destiny on her own lines, as the result of the sacrifices made by many sons and daughters of India under the inspiring leadership of Mahatma Gandhi, let our countrymen ponder carefully over the golden opportunity which lies before them of making their country great and glorious by following the immortal teaching of our illustrious sages and seers. These teachings may be summed up as under :—

(1) Cultivation of honesty and sincere love for simplicity, service and sacrifice—which is inconsistent with a life of vanity and luxury leading invitably to destruction and degradation

(2) Discipline.

(3) Search for a higher life based on evolutionary processes.

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RELIGION AND SCIENCE HARMONISED

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At present, there is a growing tendency not only to treat religion as a useless thing but even to condemn it as dangerous. This unfortunate trend has been fostered by the rowing scientific knowledge which has shown that many matters mentioned in the Scriptures of the various religions of the world are opposed to true scientific knowledge as can be demonstrated and, therefore, it is not safe to rely an lines indicated in them.

Another important factor in this connection is that many of our religious leaders are not qualified by their knowledge and character to give a correct interpretation of religion to the people who go to them for this purpose, Most of the confusion on the subject of religion is due to the fact that people generally do not understand what is meant by Religion. As a matter of fact, religion is a way of life which is intended to give up happiness in the world and a better life in the next. Divorsed from dogmas, rituals, mythology superstitions, etc,, religion is a combination of ethics and spirituality which are intended to guide us in our relations with the outside world, and to give us inner peace and also insight. This interpretation of religion, if properly and impartially understood, cannot be disputed or disregarded by any thoughtful person because it is based upon a nature understanding of

human personality and the fundamental rules of morality are common not only to religious literature but also to all political and economic literature, because they are based upon a true understanding of the laws governing our Universe. For instance, truthfulness is regarded as the highest virture in the teachings of all religions and the most secular system of goverment also lays stress on the fundamental importance of 'truthfulness' in our human relations. Our country, which is an avowedly established secular system of Government and disregards religion in its official outlook, has adopted as its motto "Truth Always Triumphs and Exalts". Similarly, it is said that "only a truthful person receives happiness". Again, charity is given a very prominent place in true religion. It means that we must share our things with others according to our means and circumstances, and give relief to those who need and deserve it.

Socialism is a devoted votary of the above principle. Hence religion and science can both be reconciled to each other if a rationalistic and practical view of religion is taken by all leaders of religious institutions in the various countries. If religious minded people desire that the people in general should not discard the spiritual and ethical values of life, they will have to ratonalise their approach to religion and refuse to lay stress on dogmas, rituals, mythology and superstitions which are repugnant to reason and cannot therefore command respect and obedience.

Religion and science are both branches of the same tree of "Knowledge" which is the only source of human

happiness and glory. Although seemingly separate, these two branches of knowledge are inter-related, complementary and indispensable for the fulfilment of human destiny. The apparent conflicts between the two are more superficial than real and can and should be resolved by a proper appreciation of their functions and spheres. Undoubtedly the task is Herculean but it can be accomplished by mutual understanding and vigorous efforts on the part of the top-ranking leaders of thought in the various countries of the world. With the resources at their command, they can and should establish a well equipped Central Organisation for this purpose. This would indeed be a great achievement and a boon to humanity.



THE BANKING SYSTEM OF NATURE

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Whether one is a theist or an atheist, he cannot but be impressed by the systematic and orderly working of the Universe and is bound to realise that our world is governed by certain fixed and fundamental laws, whatever may be the source of their origin. These laws are generally described as Laws of Nature. It has been the persistent effort of the human mind from ages past to observe the working of natural laws and to systematise the knowledge derived from such observations. All our sciences owe their origin to these sources. One of the fundamental laws of nature is that *"Man reaps what he sows"*; another fundamental law is that energy is never wasted; it must produce certain actions and reeations. In view of the acute and fundamental differences between the material and moral conditions of different individuals, which cannot and have not been satisfactorily explained on any other basis, all the prophets, saints and sages, who appeared on this earth from time to time, have unanimously come to the conclusion that these differences are due to the actions and activities (mental as well as physical, of the individuals concerned. The proposition is true so far as it goes, but it is incomplete and inadequate in the absence of a belief in rebirth and transmirgration of the soul. When children are born under different conditions of happiness and misery, how can such conditions be attri-

buted to the past actions of the children concerned if there was no previous birth and accumulation of "Karma". The seers of Bharat of practically all schools of thought therefore quite logically and correctly postulated re-birth and transmigration of the soul. This doctrine alone can, logically and rationalistically, explain the various diversities which we observe in the conditions of different individuals, and sudden changes in the fortunes of the same persons. Chance, heredity, & environments have been invoked by some thinkers to explain the phenomena referred to above but they have failed to give any satisfaction.

In a Universe, governed by fixed and uniform laws, it is ridiculous to attribute sudden and unaccountable changes to chance. Rule of law and 'chance' are inconsistent with each other and cannot both be upheld; one of them must be discarded. As it is obviously impossible to reject the proposition that the Universe is governed by fixed and uniform laws, we are bound to discard the chance factor as guiding or controlling the destinies of human beings.

In view of the above discussion, it must be realised that happiness and misery are the necessary fruits of our own actions and cannot be attributed to 'chance' because of our inability to explain it otherwise. If we sow happiness by making others happy, in due time we obtain happiness for ourselves. The same is true in respect of misery. This proposition leads to the further necessary corollary that there must be an accurate account kept of every individual's '*Karma*'. The implications of this proposition are, no doubt, baffling but, in this connection, I cannot do

better than refer to the authoritative and illuminating language used by Bhagwan Buddha (the enlighetened) on this subject who said :—

What hath been bringeth what shall be, and is,
Worse better last for first and first for last;

The angels in ihe Heavens of gladness, reap
Fruits of holy past;

The devils in the under worlds wear out
deeds what were wicked in an age gone by;

Nothing endures; fair virtues waste with time,
foul sins grow purged thereby.

Who toiled a slave may come anew a prince
for gentle worthiness and merit won;

Who rules a king may wander earth in rags
for things done and undone.

Higher than Indra's ye may lift your lot,
and sink it lowe1 than the worm or gnat;

The enl of many myriad lives is this,
the end of myriads that.

Only while turns this wheel invisible,
no pause, no peace, no staying place can be;

Who mounts may fall, who falls will mount, the
spokes go round unceasingly.

The author of the Geeta (the song celestial) has also expressed the same views on the subject and they can be summarissed as "a person must inevitably undergo the fruits of his actiors, whether right or wrong."

We often see that a wicked man enjoys prosperity and worldly comforts in life while a saintly person some times undergoes sufferings and discomforts. This observation should remind us of the working of the Banks which have been evolved out of the experience of their soundness and utility. A man earns a lot and deposits a big amount in a Bank; he can draw upon it at his pleasure to the extent of the last penny and the Bank cannot object according to its own principles and constitution, even when it is evident that the fellow is wasting his hard accumulated treasure and hastening toward ruin. The banking system of nature is also maintained on the same fundamental principles of freedom of choice of the use of one's own property.

If we hold, as we must, that the universe is ruled by law, the many good and virtuous persons who accumulate merit by their actions must have their return. Some of them, like ascetics, will not have and cannot have return in this life, because they have renounced the world with all its attractions and enjoyments. Therefore, they must enjoy the fruits of their austerities in the next life. This explains logically why some are born happy and continue to be happy during the whole of their life, although they have not deserved happiness by their actions and activities during their present life. This is nothing unusual or improper. As a matter of fact, they are only living on their own capital (accumulated wealth in the form of good actions of their past lives).

If our present day capitalists can not understand the deep significance of this principle as our "Rishis" (seers

and sages) understood and explained it, and from whom the philanthropists of old got their lessons in Bharat and from other teachers in other countries, they will realise that they will have to leave this world as paupers in spite of their huge possession, if they fail to deposit what they will require in their future lives in the never failing, ever vigilant and ever open Bank of Providence which is available to every one throughout the whole conrse of his existence.

The Bank of Nature will not accept gold or silver or other material objects; it can only accept virtuous deeds and pure thoughts, i.e. whatever is in harmony with the "Laws of Nature" and which will contribute to general happiness and will elevate the persons concerned morally and spiritually.



SADHUS OR SPIRITUAL ASPIRANTS

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The word "Sadhu" means one who strives for his spiritual illumination and for the welfare of humanity. In this sense, true Sadhus, i e. those who are devoted to their own spiritual progress and the good of society, deserve the highest praise and honour. It is for this reason that throughout the world, the Sadhus have been objects of special veneration from time immemorial. This is but proper and desirable because they are the benefactors of society and give it peace, wisdom and guidance by their sacrifices. Sadhus are found in every religion under different names.

These observations, however, apply to only real Sadhus and not to cheats and unscrupulous persons masquerading in the guise of Sadhus. As Sadhus enjoy great honour and privileges, many persons are attracted to their order but most of these prove unequal to the self-control, austerities, tranquillity, meditation, etc. which are required of all real Sadhus. This results in improper behaviour in many cases and there is, therefore, a growing tendency, specially on the part of the educated classes, to hold that at present there are few good and real Sadhus, and that this class has become parasitical and should not be encouraged. In the ultimate analysis, it seems that sincerity, sacrifice and wisdom are in demand, but they are not generally forthcoming. The problem is an important and delicate one and the society must give very careful thought to its solution. The principal factor which has led to de-

terioration and degeneration in the "Order of Sadhus" is the fact that too many persons have become Sadhus and most of them lacked the character and real qualifications of this "Order of Sadhus." This has caused great harm to the cause of the Sadhus themselves and also to society generally. Under the present conditions, a good deal of care and scrutiny are exercised even in many petty appointments but a free and unfettered field is given to the recruitment and appointment in the "Order of Sadhus" for w millions of persons have still profound faith and for whose sake crores of rupees are spent annually in our country.

The periodical "Kumbh Melas" give a realistic picture of the hold of Sadhus over the Hindu masses. The enlightened leaders among the Sadhus and the intelligent section of the Hindu community must come forward and join hands to devise suitable and effective reforms in the "Order of Sadhus."

The first and most urgent reform needed is for the Sadhus to divest themselves of all wordly wealth: the second reform is to restrict admission to the "Order of Sadhus" by a scrupulous check. The government must also give its help and guidance and enact suitable legislative measures for achieving the objective of planning the "Order of Sadhus" on a high pedestal of truthfulness and sacrifice.

Saint Vinobaji is an outstanding member of this Order in reality. His life furnishes a model for others Similarly, there are many other shining examples of a real Sadhu in form as well as spirit.

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PLACES OF WORSHIP AND THEIR PROPER USE

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Temples, Gurdwaras, Synagouges, Mosques, Churches, Satsang Bhawans, etc. have one common and very praiseworthly object of providing places where persons following the same beliefs can congregate for their 'ethical' and 'spiritual' improvement. Crores of rupees have been spent in building these institutions and, if rightly managed, they can serve a very useful purpose even under modern conditions of society. If, however, their control and management are left in the hands of persons without character and scruples, they can become the hotbeds of anti-social activities from every point of view. An intelligent and impartial *observer* of things cannot fail to realise that the control and management of many of these institution have gone into wrong hands in those States of Bharat in which there is no enactment for controlling them.

Although the subject is a provincial one for purposes of leglislation, yet it has got a country-wide importane and the Central Government is expected to stimulate the activities of the State Governments in the matter of promulgating suitable leglslation on the subject. Public opinion also requires to be activised in moving the authorities in this direction. These institutions, when properly guided and controlled, can help in providing funds and centres for many healthy activities which a Welfare State is expected and bound to promote. It is a fundamentally

Only a small experience is sufficient to convince anybody that a very large percentage of disease is caused by wrong food and drink and by exposure to heat and cold. Surely it is worthwhile for preserving good health to avoid indiscretion in the matter of food and drink and exposure to heat and cold. Equally important is to seek fresh air which will give plenty of oxygen. In respect of the above, no disability on account of age or circumstances attaches to any one, old and young, rich and poor; all can equally avail themselves of the benefits of discretion in the matter of food and drink, use of fresh air and avoidance of exposure to heat and cold. What is required is a firm and intelligent appreciation of the above and a determination to avoid injury to health by wrong courses which include intemperance, keeping late hours, excessive smoking, sexual impurities etc.

Next to health, in point of importance, contributing to our happiness is wealth, because our worldly wants are dependent for their satisfaction upon the possession of wealth. Human efforts are, therefore, rightly concentrated on the acquisition and preservation of wealth but in this connection certain fundamental principles must be noted and followed. They are:—

(1) *Wealth should be lawfully and honourably acquired if it is to give us happiness.*

(2) *Wants must be kept in control because while it is very easy to multiply them, it is not possible to go on increasing our earnings in the same proportion.*

(3) *If Providence has been kind to us, we must deem it our duty to help, according to our means and circumstances, those who stand in need of* assistance.

(4) *Provision should always be made for the future. It is wrong to lead a hand-to-mouth existence and if it is not possible to save in the ordinary course, we must get our lives insured for the benefit of our dependents.*

(5) *A life of austerity and simplicity should always be our goal and objective because thereby we would be avoiding trouble for ourselves and setting a good example for others.*

A life devoted to luxury, greed and vanity is a life wasted and abused and must inevitably lead to loss of happiness in the long run.

The above is in respect of our external activities as based apon the physical and economic aspects of life. But the state of our minds is equally, if not much more, important in the matter of acquiring and maintaining happiness.

Give Happiness to Others

The basis of mental or inner happiness is a life of truthfulness, charity, self-control and a keen desire to give happiness to others. If you sow happiness by making others happy, you are bound to reap it for yourself ultimately by the infallible Law of Providence. Contrary-wise if you deprive others of their happiness by wrongful actions, you are surely digging the grave of your own happiness and no amount of cleverness and sophistry can save you from the inevitable results of your own actions.

From the foregoing brief points, it is evident that happiness lies within your grasp if you have the necessary intelligence to understand the working of the Laws of Nature as propounded by the great Prophets and saints in all ages and countries and the will-power to obey them.

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A SIMPLE AND PRACTICAL VIEW OF RELIGION

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As elaborated elsewhere in this publication, Religion is a way of life based upon eternal and fundamental laws of nature which leads to happiness here and hereafter and ultimately leads to the fulfilment of the true purpose of existence.

One of these laws is that one must reap as one sows and, therefore if a person wants to obtain happiness for himself, he can do so successfuly and effectively by giving happiness to others. This principle has been accepted by all the religious leaders of the world, past and present, and should, therefore, form the rallying point for the World Fellowship of Faiths along with another fundamental principle of "Universal Religion", viz. promoting and satisfying the urge towards evolution from lower to higher planes, i. e.

(1) from physical to intellectual,
(2) intellectual to ethical, and
(3) ethical to spiritual.

There are two different and urgent problems which the religious leaders must face and successfully tackle if they are to promote the peace and prosperity of society. They must be made the principal objectives of this institution. They are :—

(1) One is the present tendency of indifference if not hostility towards religion. This is mostly

due to lack of proper understanding of the value and nature of religion. To most thinking people of the modern scientific outlook, religion appears to be a mass of dogmas and rituals and, therefore, worthless. Dogmas and rituals are not an essential part of religion; they are superficial things and meant only for persons in an undeveloped state. The soul of religion is a combination of ethics and spirituality—a harmonious combination of which is essential for guidance on right lines.

(2) Connected with the above and equally important and difficult question is the divergence of views in the different religious system on many fundamental problems. This is a challenge which must be met and a synthesis evolved to be acceptable to most people in order to minimise doubts, disputes and confusion. This is possible if a spirit of toleration, goodwill, rationalism and catholicity is brought to bear upon the problems agitating the minds of modern men and a practical guide to life, commanding the support of all right-thinking persons, shonld be placed before society with the stamp of approval given by the leading religious figures of the present-day world after a thorough exchange of views on the value, necessity and practicability of a few simple, wholesome and har-

monious principles of right-living based upon the universally accepted principles of Truth and Love. *The paramount importance of Truthfulness and Love* is a principle which has been placed beyond doubt and dispute by the highest teachers of hnmanity like Bhagwan Buddha, Mahavira, Jesus Christ, Mohammed, Zorastar and others, all illustrious religious founders. Similarly, Buddha's "*Panch Shila*" also finds universal support and can be made the foundation of a good life for the followers of all religions because there is no opposition to this principle in any of the leading religions of the world.

The need of the hour is the promotion of peace and harmony and a heavy responsibility lies on the shoulders of the leaders of various religions to come together and help in this onerous but noble task for the benefit of humanity.



TWO WAYS

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This world is like a market place where the wise man increases his capital fourfold while the idoit loses it entirely.

Thus there are two ways of gain and loss open to everybody; let him make his choice. The wise man is one who chooses the way of gain while the idiot takes to the way of loss. By gain, in its widest sense, is meant the accomplishment of our purpose in life which may be expressed, in other words, as the realisation of a healthy, happy, good and honourable life. Such a life can only be the result of a right use of all the faculties and resources, great and small, granted to us by Providence.

Out of all the creatures inhabiting this wide world, only human beings have been endowed with certain extraordinary powers, physical, intellectual and spiritual, which are the glory of this Universe.

These powers can lead us to the highest pinnacle; therefore let us fully develop them and wisely use them. The test of wisdom lies in foreseeing results and consequences and in rightly analysing causes and effects. As universal experience shows, every one wants to be happy but our "Rishis" (seers and sages) have explained that happiness must be distinguished from pleasure, and for emphasizing this distinction, they have used the word "Shreya" (goodness) which means what is good i. e. what

will bring us real gain and improvement, although, for the moment, it may not be agreeable; this is something quite different form "Preya" (pleasure) which means what is pleasant or agreeable. A striking instance of this is supplied by the use of quinine for a person suffiering from malaria. For the time being, it tastes very bitter and is unplesant and disagreeable but it is good and, therefore, liked and used because it drives away the malarial fever.

The wise man is, therefore, one who chooses the way of goodness and is not tempted by the momentary *glare* of pleasure and amusements. The reverse is the case with the idiot who will not care to consider the ultimate consequences of his actions in all the fields of his activities. He will always be attracted towards fleeting pleasures in disregard of results.

In order that we may increase our wisdom, it is essential that we must come into contact with wise men either in person or in the form of books in which their experiences and injunctions are recorded. As we see around us, everything is affected, more or less, by what it comes into contact with. Even the elements like air and water are fundamentally affected by their association. Human mind and intellect are also constituted in such a manner that they are very much affected by their surroundings.

Let us, therefore, create healthy (tending toward our permanent good and improvement) surroundings for our bodies, minds and intellects and scrupulously eschew and avoid everything that is likely to contaminate them. This

is the way of gain and of wisdom. This path leads us to success and happiness here and hereafter.

The consequences of choosing the wrong path by abusing our faculties and resources for the sake of momentary pleasures are evident from the huge mass of pain, misery, trouble and discord that we see in this world all around us. The chief characteristics of the wrong path are 'vanity' and 'luxury'. Therefore let us shun them as if they were germs of plague or cholera.

Let us keep away vanity and luxury at a very great distance by cultivating self-control, love of simplicity, sincerity and an ardent desire to help our fellow men by becoming strong and using our strength for the good of both ourselves and society.

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RULE OF LAW OR ANARCHY ?

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An intelligent person who looks at this wonderful universe with all its system, symmetry, harmony, utility, glory, majesty and mutual adjustment in its millions of parts (great and small) must come to the conclusion that it is the creation of an ALL POWERFUL, ALL WISE and Blissful Force (by whatever name it may be called) and is governed by certain fixed and uniform laws

Those who do not believe in the Creator and only rely upon 'matter' as the source of the creation and existence of the universe by its inherent and automatic force cannot but admit that this 'matter' works on definite lines and is governed by certain fixed and uniform laws.

The physical sciences which are concerned only with the 'matter' and its multiple variations also recognise and admit the principle that the inherent tendencies and the working of 'matter' in its various fields of activities is governed by law and not by 'chance'. If the chance factor is accepted, it would mean the repudiation of law because chance and "rule of law" are inconsistent and incompatible. There would be a chaos in the fields of all sorts of activities if the working of natural forces, e. g., electricity, magnetism, steam, gravity, etc. etc. can be affected by 'chance'. There are many things which we attribute to chance but this is not a *scientific and rationalistic view.* We attribute to chance what we cannot otherwise under-

stand and explain on account of our paucity of inherent limitation and insufficient data. If heat and electricity, etc. were capable of deviating from their fixed and uniform course, the world would have to face unbearable catastrophies We are saved from them only because these forces never deviate from their allotted qualities and functions.

Astronomy is a very powerful and convincing proof of the "rule of law" prevailing in the spheres which astronomers have studied with care and on which they have submitted their views which command universal acceptance. Just as the "rule of law" operates in the physical world so it operates in the mental and moral spheres as testified to by all persons competent to express their opinion on the basis of their matured experience. This class of persons includes all the great prophets, saints, philosophers, yogis and eminent thinkers in these lines.

There is a great deal of confusion and loose thinking on this subject and it is in our own vital interest, individually as well as collectively, that we come to a right conclusion on this important problem. All our activities and relationships would assume two different forms accordingly as we accept the "rule or law" or its absence which means anarchy. If we accept "rule of law" we will have to obey it and live in consonance with its requirements and injunctions.

It does not require much offer to understand the fact that the working of organised society will become impossible if the "rule of law" is repudiated in our mundane rela-

tions and society would be converted into a sort of jungle. As a matter of fact, the test of civilization and human progress is the increasing regard for and obedience to the laws duly promulgated by competent authority.

It must be borne in mind that human laws have been framed on the basis of Natural Laws and their underlying object is to promote peace, progress and prosperity of mankind. It is a grim tragedy that many intelligent persons who professedly believe in the "rule of law" conveniently forget it (as beautifully described by Yudhishtra in the story of Mahabharata) when they come under the domination of their vanity, greed, anger, fraud, etc. The well-known maxim "All are equal in the eyes of law" must never be forgotten because it is the only safeguard of human progress and happiness. It is a uniform feature of the "rule of law" that its violation must be visited by proper penalties. It logically follows that if any person destroys the happiness of any other person, he is flaunting the law referred to above and must be prepared to lose his own happiness No escape is possible because law implies and insists on sanctions. Delay in retribution should not cloud our vision

Those who do not accept the "rule of law" must honestly admit it, otherwise they deceive themselves and also mislead others. They are grossly mistaken if they think that the "rule of law" can be thwarted or suspended or violated with impunity for any reason or in favour of any person. Those who want to lead peaceful and honourable lives must submit to the "rule of law". There is no other course open to them. Those who believe in

anarchy (absence of any rule of law) as the basis of the universe, must be treated as outlaws by the society. Human laws are made to promote the welfare of society and we must accept this proposition as a necessary corollary to mould our lives in accordance with them.

It sometimes happens that for various reasons (human infirmities and limitations), breach and defiance of human laws are not suitably punished. This should not, however, blind us to the fact that 'no failure' of justice is possible in the enforcement of Natural Law. If any person wants to be healthy, he must obey the laws of health; if a person wants to be wealthy, he must obey the laws of economy. Similarly if any person wants to lead a happy, peaceful and honourable life, he must obey the ethical and spiritual laws otherwise frustration and degradation are inevitable.

The subject under discussion goes very deep into the philosophy of human life It leaves many gaps to be filled, which are beyond the scope of this brief article. For the time being we have tried to touch upon only a few of its most important and paramount aspects.

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OUR PRECIOUS HERITAGE

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It is as clear as day-light that humanity has been moving towards progress and will continiue to move in that direction in spite of various hurdles, set-backs and struggles till it fulfils its destiny.

Progress means rising from a lower state to higher state and making life more comfortable and more fruitful.

Human activities are mainly concerned with the following principal spheres :—

(1) Physical,
(2) Intellectual,
(3) Economic,
(4) Social,
(5) Political,
(6) Ethical and
(7) Spiritual.

There is no doubt that in the first 5 fields, referred to above, humanity has made tremendous progress and although there is room for further expansion and improvement, we have reasons to be satisfied with what has so far been achieved.

Spheres No. 6 and 7 have been separately mentioned although they have a common source known as "Religion"

in its true sense, because religion is in reality only a combination of ethics and spiritually and both these branches of knowledge are indispensable for human progress, individually as well as collectively.

The term 'religion' has been so much misunderstood and misrepresented that it has become an anathema to many modernised people. But it is their fault because religion is placed before them mostly as a collection of dogmas, rituals, superstitious practices and mythological stories. This is not a correct picture of religion which is a body of knowledge, combined with a code of conduct, for the guidance of people towards peace and prosperity. There are certain fundamental principles which are common to all religions and these principles which are the core of true religion and which are of eternal and universal validity and have been accepted, practised and preached by all wise men throughout all ages, are briefly discussed as under :

(1) Discipline over mind and body (without control over mind and body there can be no true progress towards a healthy and happy life).

(2) Goodwill towards our fellow-beings--goodwill for and co-operation with our fellow-beings. (As we ourselves stand in need of and expect goodwill and co-operation from others, so we must also follow the same course).

(4) Meditation (which means concentration) upon an idea or ideal which commands our admiration, respect and obedience and which is capa-

ble of leading us to sublimity, excellence, perfection and exaltation.

All the big volumes on ethics and spirituality are only a detailed and practical elaboration of the abovementioned three principles and are based on pure reason and practical utility; they have nothing in common with the non-essential and conflicting matters contained in most of the traditional scriptures.

From the above, it can be safely said that the test of progress is (1) evolution and (2) co-operation and both of these processes flow naturally from the acceptance and practice of the abovementioned fundamental principles. The seven spheres of human activities, mentioned earlier, are closely inter-related and all of them have to be developed properly and harmoniously.

The subject is, no doubt, of a very deep and complicated nature but it is a matter of paramount importance for us to study it carefully in order to be able to make our lives really happy and fruitful.

GLORY OF HUMAN PERSONALITY

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From all points of view, it is realised by every thoughtful person that human personality is the noblest creation of Providence or the highest stage in the process of evolution; this distinction has been made in order to harmonise the views of the spiritualists and the materialists.

Human nature is a very complex, complicated, comprehensive and almost unfathomable entity. From the dawn of civilization, the subject has been studied and carefully considered by many men of calibre and character in various climes and countries and a good deal of light has been thrown on the subject. But still much remains beyond the reach of human understanding. For instance, the origin of life, the purpose of life, the steps which lead to its sublimation and the causes which lead to its degradation and decay have not yet been established beyond controversy, confusion and disputation.

One fact, however, seems to be well established and it is that human nature is full of potentialities for good and it is also full of infirmities. The task is, therefore to develop the potentialities on proper lines in order to make human life full of happiness and sublimity for the benefit of the individual as well as of society and to practise certain diciplines in order effectively to control the infirmities.

There are four spheres in human personality viz (1) physical, (2) intellectual (which covers various factors e.g. economic, political, social etc). (3) ethical and (4) spiritual. These are inter-related and inherent, but each succeeding plane is higher and must be carefully understood and appreciated.

1. **The Pysical plane**—deals with the fundamental needs of the body like hunger, thirst, feeling of heat and cold, craving for family life etc.

2. **Intellectual plane:**—This plane is meant to enable human beings to acquire that kind of knowledge which will enable them to lead their lives happily and successfully (according to their talents, inclinations and circumstances).

3. **Ethical plane:**—This deals with a man's duties and obligations towards society from which people receive so many benefits and to subordinate their desires to the task of their evolution towards higher life.

4. **Spiritual plane:**—It deals with a factor inherent in human personality, which is the source of perennial joy and inner illumination and tranquility.

Progress towards sublimation by the process of evolution requires that an individual should reduce his bodily wants to the minimum in order to be able to devote himself to more solid and profitable things.

Food, clothing, shelter (dwelling place) and family life will have to be obtained and this would be easily and effec-

tively done by development of the intellectual faculties and their proper use. Knowledge in all its branches is so vast that one human life is quite inadequate for acquisition of even a small portion of it. Therefore, the proper thing to do is to obtain that kind of knowledge which suits our inclination and circumstances and make effective use of it for the maintenance of oneself and his dependants in comfort and dignity by earning an honest living and cultivating and maintaining good morals and good manners. This will apply to persons engaged in various professions and activities placed in different stations of worldly comforts and status. Every individual has his limitations and, therefore, he should not make himself miserable by comparing his conditions with those of his betters. It will be futile and demoralising. Instead of this, he should work harder & with more scruples and make his life peaceful and honourable by right living. Pomp, show, luxury and vanity are, in the long run, bound to lead to difficulties, degradations, and frustrations and therefore, they are things to be avoided and not to be coveted.

Morals:—It is the tendency of human nature generally speaking, to be selfish and to exploit others for his own comforts and advantages. This is an infirmity of human nature and has got to be effectively controlled and the other higher tendency should be invoked, cultivated and developed. This is to give more and take less because giving ennobles a man and taking humbles and humiliates him in his own eyes and in the eyes of society. Society can prosper and make progress only if every unit deems it his duty and makes honest efforts to give an adequate and honourable

return for everything that he receives from others. The highest esteem, throughout the ages, has been enjoyed by those persons who gave their maximum and took their minimum. A human being's goodness and greatness is to be judged by the development of his moral plane and not by his *wealth or power* Wealth and power are of value only if they are devoted to the benefit of society because they come from society and must be utilised for its welfare. There is also another danger in the abuse of power and wealth. They destroy the person concerned and his family, in the long run, *materially as well as morally* by creating habits and wrong behaviour resulting in injuries of various kinds. This has been amply illustrated in the records of humanity prepared by the historians and the scholars and our own experience should be able to confirm this fact.

It is a tragedy of human nature that in most cases the individual comes down from the intellectual plane to the physical plane and thereby pampers his animal nature which he shares with all other living beings and loses the opportunity for true progress, happiness and inner peace and tranquility. He runs after fleeting pleasures and frivolous enjoyments, enjoys the company of wicked persons, injures his health and squanders his wealth and loses the golden opportunity which human life offers to every individual. One basic fact should always be remembered in this connection. Company plays a vital part in moulding a man's character and there is a common saying that a man is known by the company he keeps: therefore everybody who wants to avoid disaster should shun the company of wicked and undesirable persons as he would do in respect

of germs of plague and cholera. On the other hand, he should earnestly and zealously seek the company of men of calibre and character and read and assimilate good literature so that he may be able to keep his mind and body in discipline. True happiness comes only from wisdom which gives us the discrimination to do what is right and not to do what is wrong. There are many sources of acquiring wisdom for those who honestly seek it and the two main items in this connection are (1) company of good men and (2) reading and assimilation of good literature.

The Spiritual Plane:—There is an inherent desire for permanent happiness in every being. But happiness is to be distinguished from fleeting pleasure and frivolous amusements. Happiness is a state of mind and body which comes from a feeling of contentment and satisfaction and freedom from pain, fear, trouble and worries. Human life and the world are so constituted that this kind of happiness is most difficult to obtain and maintain. But vigorous and persistent efforts should be made for it by everybody subject to this one over-riding principle that in seeking one's happiness, a human being has no right to destroy or injure the happiness of other beings because this will ultimately recoil to his own injury and misery. There is, however, one source of permanent happiness which is described in different ways by different philosophers and religious leaders and Yogis and it is that there is an element in human life which is the source of permanent joy and happiness here and hereafter and the highest goal of human life is to find out that element and merge in it; this will lead to the elimination of every kind of desire and attachment which

are the real sources of trouble and misery in the world because they deal with *transitory* objects.

There is an illuminating Sloka in the Bhagwada Gita on this subject and it should be carefully considered and assimilated :—

> "O Arjun, wise men find no satisfaction and have no inclination for enjoyments that come from contacts of senses with worldly objects because these objects ultimately lead to pain and misery as by nature they are impermanent".

Wise men need not run away from the world nor need they resort to starvation and bodily discomforts; all that is enjoined is that people should not run after sense-objects and take them as they come with *discrimination* because their real value is negligible and it is to the advantage of human beings that they should seek things of higher value which are of a comparatively permanent nature and will give them peace, tranquility and *self*-satisfaction i. e. satisfaction dependent upon external things but emanating from inside the self itself.

It is a fundamental problem and no amount of care and thought is sufficient to understand and grasp the subject. Generally speaking, society has rightly come to the conclusion that potentialities for good should be cultivated and developed and for this the effective means are : (1) right type of education (2) discipline over mind and body, (3) sense of duty and (4) intellectually and morally healthy surroundings.

The human infirmities require to be effectively controlled and for this the means are the setting up of various kinds of sanctions which will convert wrong tendencies and in cases where this is not possible, there should be effective control through outside agencies. Conversion and control are both essential for this work and for this a machinery has to be set up. Sanctions are of two kinds: *self imposed and super-imposed.* Self-imposed come from knowledge and inner evolution which is the result of conversion through right type of education by secular and spiritual teachers (Gyan and Shadhna–Yoga satsang aur swadhyaya se utpann hota hai), and super-imposed sanctions, come from external authorities of the Government at various levels, fear of public opinion and such other external factors.

Under the present conditions of society, there are certain problems, ideas and forces which have created a good deal of clash and confusion and the matter requires to be calmly carefully and considered by a thoughtful person for the sake of his own welfare and that of society.

There is unusual unrest throughout the world as compared with the past. Two factors appear to be mainly responsible for this state of affairs and they are : (1) the war of "isms" and (2) the tyranny of slogans.

1. There are so many "isms" with their numerous followers that it is most difficult to find common ground for association and action. Some of the "isms" are mention ed here. The list cannot be exhaustive: capitalism, communism, theism, atheism, agnosticism, *fanaticism,* casteism,

communalism, linguism, regionalism, etc. In order to avoid and escape from this war, the only safe and sound course is to accept and adopt *humanism* based on *rationalism* which is a special asset of every human being. This humanism will give us discrimination and power of toleration and synthesis and we can accept from every ism all that is good and noble and discard all that is false, degrading and injurious, individually as well as collectively. The common interests of all human beings lie in evolution, co-operation and co-ordination of activities and clashes can be avoided if there is a spirit of toleration, compromise and conciliation. Eeverybody is free to have his own beliefs and practices provided he gives the same freedom to all others for similar beliefs and practices. This freedom should be willingly accepted and exercised on all occasions subject to one paramount consideration mentioned above, namely no one has a right to impose his ideas on others by force or fraud.

After all, there is a common source from which all ideas have come; the differences are due to different circumstances, different temperaments, inadequacy of knowledge, perversity etc., due to absence of *discrimination*. An appropriate simile may be given here in this connection. There is only one small seed for a tree but out of that seed a great banyan tree comes out gradually and contains innumerable parts of all kinds. Individually, the parts are different in various ways but ultimately in their source they are all interrelated and interconnected. A similar lesson can be learnt from the human body itself which can be individually separated, but they are all interrelated and interconnected and when they are propely adjusted, the

machine works well. But if any part becomes diseased or gets out of order, the whole system suffers more less according to the nature of the defect or injury. Harmony and reconciliation are the signs of *sanity* and are the two roads of progress and prosperity for individuals as well as for society.

More or less, similar remarks apply to the tyranny of slogans. A slogan generally stands for a principle or idea. Some importance and due consideration should be given to it. But its limitations and complications should always be kept in view through discrimination, otherwise it becomes a dogma and leads to disastrous results.

The essence of the above article lies in the fact that it is possible for a human being to rise up to undreamt of heights of glory, sublimity and excellence if he qualifies and works for it with zeal and faith. For this, guidance and company of holy men and the study of the experiences of sages and seers are very effective.

Similarly, in order to avoid degradation and demoralisation, every human being who wants to avoid his destruction should avoid the comany of wicked persons as if they were germs of plague and T.B. and should do his duties of whatever nature they may be (he bas little choice in the matter because various factors inner and unseen direct his activities) honestly and diligently. For those who believe in Providence and His Grace, it is essential that they should invoke His Grace by prayers and live according to His will and directions as found out by the sages and seers. The great English poet Tennyson has significantly observed in this connection, "More things are

wrought by prayer than this world dreams of". All the leading thinkers of the world have emphasised the great value and *power of prayer*; provided it is sincere and seeks only obedience to *His Will*. Every great world religion has its specific prayers. The Hindus have their Gayatri Mantra which is wonderfully efficacious if it is correctly understood and honestly invoked. The sole objective of this great Mantra is to seek divine guidance in all activities so that every individual may avoid everyting that is degrading and demoralising and strive for everything that is *elevating* and exalting.

Let Heaven's Light be our Guide.

FUTURE OF HUMANITY WITHIN NEXT 50 YEARS & AFTER

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From time immemorial human efforts have been directed towards finding out (1) the purpose of creation, (2) the machinery which maintains this wonderful universe, (3) the goal of human efforts, (4) the means for the realization of this goal.

The efforts referred to above have resulted in the discovery of various branches of knowledge which have been divided into sciences (a) Physical, (b) Mental, (c) Moral, (d) Spiritual. These sciences in their present condition and advanced stage contain rationalised and systematised knowledge of the working of the universe in various spheres of activities and contain much useful information for human guidance.

Two fundamental laws which are of immense importance are (1) Evolution, and (2) Co-operation.

The result of he advancement of knowledge has led to evolution of human personality in a most extraordinary

manner and led to steady progress towards a comfortable and prosperous life. There was a time when human beings lacked most of the things which are now possessed by them and life was a hard struggle against adverse circumstances. This picture has undergone wonderful changes and we see signs of progress and prosperity in an abundant measure.

Permanent happiness is the goal of human life and human efforts have always been directed towards its realization. Human personality has two aspects (1) External and (2) Internal, and happiness is required and desired both internally and externally.

Human personality is endowed with high potentialities for advancement in all infirmities which drag it down towards degradation and decay.

Among remarkable potentialities are (a) intelligence, (b) fellow-feeling, (c) desire for sublimity, (d) exortation, (e) mental and physical energy etc.

Some of the special infirmities are vanity, luxury, anger, greed, lust, craze for superficial pleasures and frivoluos amusements.

By making a right use of potentialities, humanity has marched forward in many directions. But, unfortunately, the infirmities (inherent) in human nature have occasionally played havoc and led to oppression, exploitation, hatred and wars.

The twin process of going up and going down are constantly at work, and their working has to be understood, appreciated and carefully controlled.

Only a balanced view of life can lead towards permanent happiness which means synthesis of moral and material factors of life and reconciliation and harmony between these interests of individuals and those of society.

The test of the advancement is the growth of this synthesis and harmony.

Wise men in all ages and countries have from time to time given valuable guidance to humanity and urged it to march forward. Humanity has been benefited considerably by this guidance and full use should be made of the advice given by them.

The concepts of democracy and socialism are the result of advancement in knowledge of human problems and their proper solutions. If this process continues and is followed honestly and sincerely by an overwhelming majority of human beings the results are bound to be wonderfully satisfactory and we can look forward to a bright future for humanity within the next 50 years and afterwards. But the pace of progress will depend largely on leadership in various countries of the world.

Extraordinary things can be done only by extraordinary people and human infirmities can be effectively

controllod only by men of high calibre and character and they should be sought and brought out and entrusted with the destinies of various nations. The progress of England, America, USSR and other countries has been mainly the result of wise leadership and firm foundation of belief in and regard for the higher values of life which are illustrated by sincerity, simplicity, charity, modesty, self control, goodwill towards all fellow men, love for peace and tranquility. These qualities come from inner illumination which comes from right knowledge derived from suitable literature and company of good men. With the possession of above qualities by the leading men of the world humanity is sure to advance toward progress and prosperity within the next 50 years. The factors which stand for human decline and destruction are also active and engaged in manufacturing various deadly weapons and poisons which can destroy the wholeworld within a brief space of time. But these factors are bound to be effectively controlled and subjugated because the purpose of creation is evolution and resultant happiness, and the source of creation is so benevolent that its purpose cannot be defeated though it can be opposed and temporarily thwarted. The machinery which maintains the universe is so well adjusted and so powerful that it must have its way ultimately. Every human being can and must co-operate with this machinery for human welfare individually as well as collectively. The wrong desires (causing injury to others for our personal interest) and wicked deeds (leading miseries of various kinds) which we find in the world are the result of *option* and liberty given to all human beings to choose their own means and ends

and this option and liberty are abused and lead to wrong desires and wicked actions.

The only remedy for this trouble is to spread the right kind of knowledge and create facilities for pursuing the courses of conduct prescribed by that knowledge. This process of knowledge is termed Philosophy and consists of Ethics and Metaphysics and lead to synthesis of all branches of knowledge and harmonising of all conflicting interests.

Conclusion:—In view of the continued progress made by humanity during the past millions of years it is clear that inspite of temporary setbacks and emergence of alarming symptoms indicating decline and destruction the forces which have created this wonderful universe and are guiding and controlling it are so powerful and benevolent that there should be no misgivings as to a bright future of humanity between the next 50 years.



SUPREME WILL OR SELF WILL

From the dawn of civilization, all wise men (prophets, sages etc.) have been engaged in the search of the Ultimate Reality.

This magnificent universe of ours, its vast expanse, its wonderful system of adjustment based on a definite and beneficial purpose, have baffled the imagination of the ablest thinkers, most of them have come to the conclusion that there is an Almighty, All-wise and All Blissful Power (by whatever name it may be called) which is the source of its creation and maintenance.

The attributes and functioning of this Supreme Power are matters of paramount importance and also of insurmountable difficulties, and only a few glimpses have, now and then, been available to those who had qualified themselves by concentration, purity and unfaltering devotion.

There is almost complete unanimity on the proposition that there are certain fixed and fundamental laws which govern this universe, and this fact is not seriously disputed even by those who believe only in 'matter' and whose vision is limited to the phenomena which come up before our physical senses.

These laws are an expression of the Supreme will, and they must be known and firmly and respectfully obeyed if human destiny is to fulfil its purpose. There are two

fundamental laws, viz "Evolution" and "Co-operation" on which human progress is based. The main objective of human activities should be the desire for the attainment of individual as well as collective happiness (in the true sense of this term) as distinguished from frivolous amusements, sensual pleasures and fleeting enjoyments.

Happiness is a state of mind and body; which is free from fear, pain, worry and anxiety and produces a feeling of 'inner' as well as 'outer' satisfaction, which elevates and exalts the lives of human beings in all spheres of activities.

The tragedy of human life is that on account of inherent infirmities and the absence of control over mind and body, which can be developed only by inner and outer discipline, the ego which is the source of all human activities becomes a follower of the devil at large. The result is that this ego-dominated human being becomes a slave of desires, impure passions, vanity, selfishness, greed, fraud and force.

As a consequence, human life becomes a wreck and the person concerned has, in the long run, to face all kinds of miseries and calamities. This applies to all those who believe in and are wholly dominated by "self-will" in total disregard of Divine Laws which are an unmistakable expression of the "Supreme Will".

It is a happy and hopeful sign of the times that several holy and gifted persons are devoting themselves to the task of creating and strengthening real respect and true obedience in the minds of human beings for Divine

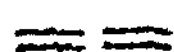
Laws, the knowledge of which has been and is being propagated in all climes and countries by enlightened persons irrespective of race, creed or country.

The need of the hour is that the forces working in this sphere and for this holy purpose should be combined and consolidated and a world-wide movement started on well considered and well organised lines.

We cannot be too grateful to the great men of the world who have placed their illuminating experience before humanity from time to time.



RELIGION-ITS ESSENTIALS AND NON-ESSENTIALS



The subject of religion is of so much fundamental importance for our welfare that we can ignore or misunderstand it only at the cost of our most vital interests in life.

This will be sufficiently clear when we realise in the words of ancient Hindu sages that the function of religion, which is a branch of knowledge based upon experience and wisdom, is to point out to us the ways and means for our material prosperity and moral impovement. Surely, no sane person can say that he does not care for his moral improvement or materiel prosperity.

Why is it then that there is so much apathy and even opposition towards this pre-eminent branch of knowledge among the educated classes of our society.

Among various reasons for this state of affairs, the following may be considered to be chief :—

1. The advance of physical sciences has shown that many of the doctrines and theories as found in books of great religious sanctity like the Vedas, the Bible and the Koran are not based upon facts as found by the scientists after laborious

research and demonstration and therefore, the foundation of faith has been undermined.

2. There is so much diversity of opinion among religious books and scholars on fundamental matters that one easily and naturally gets confused and annoyed and finds that the safest thing to do is to avoid getting into trouble some questions which promise no substantial and immediate return for the worries incurred on their account.

3. There is no properly qualified and competent person to give lessons in religion in a simple and intelligent manner. Most of the present day religious teachers confine themselves only to dogmas and rituals leading to sectarianism and accentuation of differences.

4. The present day strong and prosperous sectoins of human society do not care for religion; and the Hindus who have, in the past cared so much for religion are poor and weak and therefore, so far as mat rial prosperity is concerned (most persons now-a-days care for material prosperity only) why should one bother himself with religion.

The difficulties felt by the persons indifferent to religion are many and formidable but they are not insurmountable if rightly handled.

An attempt is made in this article to throw some light on the right approach to religious problems and the

steps that should be taken to solve religious difficulties. The above is only by way of introduction to the main theme–Religion its essentials and non-essentials.

We know by our common experience that human activities have two sides : (1) external (in so far as they take the form of actions) and (2) internal (in so far as they take the form of ideas, thoughts emotions, etc. of which the individual alone can take cognizance and which are invisible to the outside world).

As religion seeks to provide for both the kinds of activities it has got two branches for dealing with them and they are known as morality or rules of right conduct and spirituality or things pertaining to the spirit.

So far as rules of morality are concerned, they are all based on the one universal principle that you should do to others as you would have them to do unto you (in the words of Jesus Christ, a saviour of humanity).

The Hindu Shastras have expressed it in almost identical language :—

आत्मनः प्रतिकूलानि परेषाम् न समाचरेत् ॥

The principle is based on common experience that every living being wants to be happy and has a right to be happy and therefore, the only rule of right conduct for all of us is to promote individual and collective happiness according to our means. By doing so, i. e. by giving happiness to others we sow the seeds of our own happiness in

accordance with the inevitable law of Nature, "As you sow so you reap".

So far as the general principle enunciated above is concerned all the great religions of the world are in agreement and even the scientists should find no difficulty in accepting this principle because it is based on the most scientific data and is capable of clear demonstration.

The following five main principles of morality or rules of good conduct, enunciated by Bhagwan Budha, are only an amplification of this principle as applied to major human activities and are accepted and enunciated in one form or another by all the other great teachers of humanity also :—

1. Kill not for pity's sake–and lest ye slay,
   The meanest thing upon its upward way
2. Give freely and recieve, but take from none,
   By greed, or force, or fraud, what is his own.
3. Bear not false witness, slander not, nor lie;
   Truth is the speech of inward purity.
4. Shun drugs and drinks, which work the wit abuse,
   Clear minds, clean bodies need no Soma juice.
5. Touch not thy neighbour's wife, neither commit
   sins of the flesh unlawful and unfit.

There being almost complete unanimity on these rules of right conduct, they may be considered to be the essentials of religion or the mandatory provision of reli-

gious law so far as this branch of religion, i. e. morality is concerned and other injunctions which are many may be treated as non-essentials or only directly provisions of that law.

As already pointed out in the beginning of this article, religion seeks to promote material prosperity which means that we should be possessed of health, wealth, family, friends etc. Religious scriptures and teachers have sought to show us ways and means for acquiring and maintaining these things but full discretion has been let to us in applying them according to time and circumstances and therefore they are in the nature of directions and instructions while the five fundamental rules preached by Bhagwan Budha are mandatory and leave no discretion in the matter because they are meant to enable us to fulfil our unavoidable and indefeasible obligations towards society and as a matter of fact, organised society can exist in peace and prosperity only on the observance of these rules

In respect of our understanding and application of Ethics, most of our difficulties will disappear if we properly understand and thoroughly grasp the distinction between mandatory and directory rules and the use of discretion in respect of the latter.

In respect of spirituality, the position is different and undoubtedly difficult because the physical sciences have openly adopted a hostile attitude and thereby promoted a feeling of aversion or at least indifference towards spirituality.

The physical sciences profess to deal with visible or tangible things, in other words, with matter and its various transformations; they refuse to accept the existence of spirit because it is neither visible nor capable of demonstration or proof according to their notions and standards of proof. The weakness of their position is, however, clearly established by the fact that they are unable to accont for many phenomena, i. e. the origion of life, the nature of vital principle which leaves the body motionless after its departure, the existence of law and purpose in the constitution of the Universe which pre-supposes some intelligence behind its working, the force which enforces this law and similar other matters. In other words; the physical sciences constitute only one branch of knowledge and do not and cannot claim to be the sole repository of all knowledge. Moreover they openly admit that so far as human beings are concerned, they concern themselves only with man's present existence on this Earth and it is not possible for them to say when and where he goes.

Science and Religion are two separate and independent branches of knowledge which seek to find out the Reality or truth and are capable of being harmonised if looked at from a proper perspective. In the wise words of Prf. Hentry, those who believe that there can be any real conflict between Science and Religion are 'either very young in Science or very ignorant in Religion'. The same idea has been beautifully expressed by another eminent (O. W. Hommes) by saying 'As knowledge advances, Science ceases to scoff at Religion; and Religion ceases to frown at Science'. Science and Religion being but two

different aspects or phases of the same common Truth or Reality no more contradicting each other than light and electricity.

The proper attitude to adopt towards Science and Religion is therefore to try to harmonise and roconcile both by thinking that each has its own separate sphere and utility and that in their highest stage of development both can be merged in the Abosulte. By religion, in this article, is meant (i) Morality and (ii) Spirituality; both of them have got a scientific basis and with religion as so understood, i e. divorced from dogmas, rituals, superstitions, stories and matters relating to physical phenomena which are the exclusive sphere of the physical sciences. Science can have no possible quarrel or conflict.

Among the physical sciences, there are so many divisions but one division does not generally come in to conflict with another because both seek to pursue their one exclusive subjects like physics, Chemistry, Biology, Geology etc. We hear of differences and controversies between scholars, pursuing the same science but we seldom see or hear scholars in different sciences picking up quarrels or disputes. The reason is obvious. Lack of knowledge of the subject is a sufficient disqualification for a pure chemist from challenging the theories put forward by a physicist who thoroughly knows his job and is master of his subject. For a similar reason, men of science should refrain from launching attacks upon matters which are beyond the purview of their knowledge.

From the above, it will be evident that there is no irreconciable conflict between advanced Science and true Religion both being engaged in the pursuit of different aspects of the truth and that the seeming conflict is due either to encroachment upon each other's functions or to a wrong projudiced view of Religion which is taken to be mere collection of udscientific data combined with dogmas and rituals.

In the foregoing portion of the article, an attemt has been made to describe the essentials of religion so far as the moral branch of religion is concerned. The subject of sprituality is now taken up. The whole of spirituality is based upon the assumption that there is a spirit which exists apart from independent of matter and that while matter is constantly undergoing changes and transformations, the spirit is eternal and unchanging. The theories of Karma, Rebirth Heaven and Hell, and good and evil can have no meaning if the existence of the sprit is denied and it is assumed that human existence is but the product of a play of atoms and that there is no order, purpose or rule of law in the universe. Such an assumption would be absolutely inconsistent with the experiences and the discoveries of men of the highest character and the discovieres of men of the highest character and attainments in the subject of Yoga or psychological research both in the ancient and modern world. The science of Astrology and Palmistry are a strong corroboration of the theory of continuity of life, pre-destination and re-birth.

Moreover, there is an element in the human constitution

which cannot be fully satisfied with material object only and which finds true peace, solace and bliss only in shutting itself against worldly objects and their re-actions. This will become clear when we realise that human personality is composed of three factors: (i) Physical, (ii) Intellectual and (iii) Spiritual.

By devoting ourselves, solely to the physical side of the human consititution, we place ourselves on the level of other animals with whom we share certain propensities like hunger, thirst, sleep, susceptibilty to heat and cold etc But this is the lowest factor of human nature. Next comes the intellectual factor which enables us to gain knowledge of various phenomena, which is not available to other creatures. Lastly comes the spiritual factor which transcends body and mind although it supplies motive power to both which feels absolutely at home in its own sphere in which all traces of change and sorrow are wiped out.

As Bhagwan Buddha, the wisest and most exalted of our spiritualists (the Emperor among illumined men as the holy books say), has said, the root of all trouble and misery in this world is desire for things, which springs from illusion or false craving and forces the spirit or human soul into various activities which involve him in the cycle of births and deaths. Desire means and leads to change and in a sense change is synonymous with mortality because mortality is also nothing but a change. If this view is correct (it is based on unimpeachable testimony as well as rationalistic thought), immortality is only another name for changelessness which results from desirless-

ness and this is the highest stage of spiritual culture or evolution as taught by the most competent persons, i.e. the prophets of all the great world religious, saints and seers. One's own personal and prolonged experience will also verify the correctness of his theory. Let anyone try to cultivate this tendency and he is sure to feel very tranquil and full of bliss and peace. These qualities are inherent in the spirit and they will come out when the sheaths and veils of desires are gradually removed from the spirit by gradual and prolonged exercise of cessation of desires and meditation and concentration on the self as distinguished from the ego by such means as may commend themselves to the devotee.

The subject of spirituality considered from this point of view has nothing of dogma, rituals or superstition about it and becomes simple and easy of understanding. The company of holy men and the reading of truly spiritual literature are sure aids to spiritual advancement. In this sense, essentials of religion in the field of spirituality are : (1) the control of desires and passions. (2) company of holy man; (3) reading of books on spiritual subjects, (4) meditation The other practice enjoined are non-essential

As stated at the outset, the object of religion is to suggest ways and means for material prosperity and spiritual advancement. Both of them can be attained by following the rules of right conduct unanimously approved by all the great teachers and prophets and Satsang (association with good in the form of holy men and books containing the experiences of saints and seers) combined with meditation.

TRUTHFULNESS

Truth in its final and most exalted sense is the ultimate Reality which is the same thing as Immortality and Eternal bliss This is the reason why it has been given the highest place in all activities. Truth is like a rock on the firm foundation of which we can safely build any structure. Even the atheists and the agnostics have found it necessary to proclaim their respect for a search after truth and if people devoted to the physical sciences refuse to accept the scriptures, i. e. the religious books, it is solely on the ground that they are not satisfied about the veracity of the statements and propositions contained in them. The most amazing propositions of mathematics have been tested on the altar of truth: they are accepted without demur through-out the world. The proposition that two and two make four has only to be stated and it will find ready and willing obedience from all quarters, however much they may differ in respect of the origin of the Universe or the attributes of the Almighty.

Thus, we see that Truth is the most cardinal virtue from the religious, i. e. spiritual point of view as well as our most valuable asset from the wordly point of view. A truthful man will always command confidence, respect and admiration. By being truthful, we here mean that he will always say what he knows or believes to be true and never resort to falsehood, fraud ar deception. By for of habit,

it will become easy in course of time under all circumstances The greater the force of this habit, the greater will be his own self-confidence.

A question arises, if truthfulness is such a great and good thing, why so many people resort to falsehood. The reply is that there is so much literature on health and hygiene and so many medical men to advise us to keep healthy and yet there are millions of human beings who are daily suffering from so many ailments. The lure of falsehood is like the lure of gambling. In appearance, it looks attractive and useful for the achievement of our immediate object, as gambling appears to be useful for getting rich quikly. But what is the fate of gamblers and therefore no business men would like or tolerate or to lay himself open to the charge of being a gamber because then his business would be ruined and he would lose his credit. Similarly, no respectable person would like to be considered a liar or a deceitflul man. A genleman's word is considered to be a bond. why, because he will always be true to his word and all human relations can work peacefully and with harmony only on the basis of truthfulness, which is the same thing as fair dealing.

In order to cultivate a habit of truthfulness, we must always be on our guard to eschew falsehood in thought; word and deed and to scruplously avoid the company of persons who have little regard for truth. On the other hand we must always strengthen our resolve to be truthful by associating with men of honour and character in whom truthfulness has uəəq firmly established by force of habit.

Insistance on truthfulness however does not oblige a man to say an unpleasant thing, even if true, which would create uunecessary trouble and misery. In such matters, we can have no better guide than the following Sloka from a book of great authority:—

Translation :—*Speak what is true bvt it musl be agreeable. Speak not truth which is harmful. Also do not speak what is untrue even if it be plesant. This is the right way.*

The good of society being the highest consideration in all respects, one must keep quite if such a course is required in the interests of society, i. e. for maintaining and spreading peace and harmony.

Truth is like light and falsehood is like darkness. Only those creatures who are fallen and degraded can suffer darkness and falsehood.

As it is the privilege of human being, which is not given to other creatures, to drive away darkness even during night time by devising suitable means, i. e. lamps, lanterns and candle sticks so let us drive away the darkness of deceit and falsehood from our hearts and homes by illuminating them with truthfulness in thought, word and deed.



"ENDS AND MEANS"



On a right selection of ends and means depends the success of our life and therefore the subject is of paramount importance.

To human beings alone has been granted the privilege of rising to the highest spheres and of obtaining permanent happiness here and hereafter.

Man is free to make or mar his destiny.

Human personality is, as we find it, composed of three distinct but inter-related factors: physical, intellectual and spiritual.

On the physical plane, a human being is on the same level as most other creatures, for their wants, e. g. hunger, thirst, feeling of heat and cold etc., are common, though there are differences in the modes of satisfying them.

Man, being endowed with reason, cannot remain satisfied with the mere removal of his physical wants. He requires knowledge, enlightenment, illumination in respect of the purpose of life, its goal or ultimate objective and the means of attaining it The intellectual factor is busy first of all in satisfying the primitive and pressing requirement, direct and indirect, of the body and this has led to the expansion of the material sciences because most of our out-

ward activities are primarily concerned with the wants, created by the body which required various kinds of means for their satisfaction. The acquisition of wealth and the system best suited for the protection of society also come under this category because they are directly and intimately connected with pure material requirements. The physical and intellectual factors in human personality are always very active and dominant but intellect must be used as a bridge between the body and the soul if we wish to rise to higher levels of existence and here come into play the spiritual factor which is generally dormant. In order to emphasise the relative knowledge connected with them, our Rishis (saints and seers) divided knowledge into two categories (1) paravidya (higher knowledge) and apara vidya (lower knowledge). The higher knowledge deals with things spiritual which are of permanent value and permanent importance while the lower knowledge is related to our physical and mental activities which are of a changing and complex character and are subject to pain, worry misery and anxiety etc. For instance, take the body, however careful one may be, one cannot avoid disease and ultimate disintegration (death); the body being perishable and liable to continuous change, it can never give us permanent happiness, Again, take up the question of wealth, which is essential for our material requirements. There is a constant struggle for its acquisition and preservation and there is trouble and danger at every stage. Very few people can manage by lawful means, to obtain wealth according to their desires and therefore, it can never be made the basis of permanent happiness. The *two* principal factors

in our material existence are thus found on a careful analysis to be inadequate and ineffective sources of permanent happiness. It was for this reason that the divine author of the Gita (Lord Shri Krishna) summarised the whole position in the following 'Sloka'.

'O Arjun, the wise are not attracted by worldly pleasures for they know them to be sources of pain and misery on the ground of their being subject to change and decay.

The above may come as a shock to those who are steeped in worldly desires and pleasures revolving round the body and possession of wealth but it contains a profound and irrefutable truth and we can ignore it only at the cost of our most vital interests.

In the light of what has been said so far, it is evident that we have to exercise the utmost discriminaation in fixing up our aims and finding suitable means for their achievement because ends and means are inter-related and both are equally important. If we make a wrong choice in respect of them, we are doomed to a futile existence in the long run, though for short periods, we may find some kind of amusement and excitement in them. Take, for instance, drink and gambling. To uuthinking and misguided people, they appear to be full of glamour and attraction but ultimately they lead to wreck and ruin in all respects and, therefore, no sane men would like to go near them. If body and wealth cannot give us the happiness, then the question naturally arises as to what it is which can give what is really for our lasting benefit and gaining which nothing in future is required.

It this connection, I cannot do better than refer to the teaching of another exalted teacher of humanity, Bhagwan Budbha, the Enlightened. After a painful and prolonged search, he found out that trishna, the thirst for worldly object–is the main cause of sorrow and suffering and man must learn to control his desires & to lead a life of simplicity, truthfulness, purity and love for all creatures. It is wonderful to see that this proposition has been more or less accepted by all the great teachers who have appeared on this earth from time to time. It must therefore, command our acceptance for we cannot claim or pretend to be wiser than those who were possessed of the highest faculties, which it is possible for men to possess. It is wrong to assume that self-control is something difficult or undesirable. On the other hand, it is the greatest source of happiness even from the scientific point of view because there is a talent element (spiritual) in human personality which gradually becomes awakened and strengthened and enables a person to become independent of his outward surrounding and leads him to higher and nobler activities for the good of others. Fortunately for ns, we have had personal experience of the lives of Mahatma Gandhi and Sant Vinobhaji who have exemplified in their lives the grandeur and effectiveness of the principles referred to above. Self-control does not mean a life of starvation or mortification. This has been deprecated by Bhagwan Buddha, Lord Shri Krishna and other teachers. What they have insisted on is a balanced Life with high objective and with an aversion for indulgence in petty pleasures and amusements which undermine the noble traits in

human personality and lead a man towards the downward course of brutality and Vulgarity which ultimately ends in demoralisation and frustration. Even the Western thinkers have, in their own way, come to the same conclusion and set up before us the ideal of "Plain living and high thinking". Plain living means a minimum of desire i. e. self-control and high thinking means devotion to truth and promotion of the happiness of others Let us-moderns-learn something from the parting advice which in the old times our 'Rishis' gave to their students when they left the Gurukuls' after the completion of their studies. "Satyam-vad: dharaman char"- Speak the truth and do your duty; there was no reference to rights and privileges, enjoyments or amusements. This was the essence of the culture, which made our country the leader of the world and if revived may again enable her to take that place. This teaching cuts at the root of greed and fraud, exploitation and propaganda which are so rampant now a days and which are dividing the world into camps The above may be summarised by saying that our end in life should be the acquisition of *right knowledge* implemented by *right conduct* Knowledge is like light; in the darkness of ignorance a man cannot find his way: he must therefore kindle the light of knowledge· it was in this sense that our *Rishis* prayed for illumination in our "Gayatri Mantra" *let Heaven's light be our guide.* This light will show the way to the goal but you cannot reach it if you refuse to walk towards it or go astray. Therefore you have to fix upon your end in life correctly and to proceed firmly towards it while adopting appropriate means which is to be truthful brave and active for the good of society.

In the inspiring words of Swami Vivekanand, "Arise Awake And Stop not till the goal is reached".

A SCIENTIFIC AND PRACTICAL VIEW OF RELIGION

At present, there is a growing tendency not only to treat religion as a useless thing but even to condemn it as dangerous. This unfortunate trend has been fostered by the growing scientific knowledge which has shown that many matters mentioned in the scriptures of the various religions of the world are opposed to true scientific knowledge as can be demonstrated, and, therefore, it is not safe to rely upon such Scriptures and mould our minds on the lines indicated in them.

Another important factor, in this connection, is that all our religious leaders are not qualified by their knowledge and character to give a correct interpretation of religion to the people who go to them for this purpose. Most of this confusion is due to the fact that people generally do not understand what is meant by "religion" As a matter of fact, religion is a way of life which is intended to give us happiness in this world and a better life in the next. Diverse from dogmas, rituals, mythology, superstitions, etc , religion is a combination of ethics and spirituality which are intended to guide us in our relations with the outside world, and to give us inner peace and also insight. This interpretation of religion, if properly and impartially understood, cannot be disputed or disregarded by any thoughtful person because that is based upon a true understanding of human personality and the funda-

mental rules of morality are common not only to religious literature but to all political and economic literature also, because they are based upon a true understanding of the laws governing our Universe. For instance, truthfulness is regarded as the highest virtue in the teachings of all religions and the most secular system of government also stress on the fundamental importance of 'truthfulness' in our human relations Our country, which has an avowedly established secular system of Government and disregards religion in its official outlook, has adopted as its motto "Truth Always Triumphs and Exalts". Similarly, it is said that only a truthful person receives happiness. Again, charity is given a very prominent place in true religion. It means that we must share our things with others according to our means and circumstances, and give relief to those who need and deserve it

Socialism is a devoted votary of the above principle. Hence religion and science can both be reconciled to each other if a scientific and practical view of religion is taken by all leaders of religious institutions in the various countries. If religious minded people desire that the people in general should not discard the spiritual and ethical values of life, they will have to rationalise their approach to religion, and refuse to lay stress on dogmas, rituals, mythology and superstitions.

RATIONALISTIC APPROACH TO HUMAN PROBILEMS

In the whole of creation, there is no one higher and nobler than a human being because he has been endowed with certain special powers and faculties, which can, if rightly and wisely used, take him to the most exalted planes where there is peace, illumination and blessedness

Evolution is the law of nature and wisdom in discovering the laws of nature operating in the various fields of human activities and leading our lives in harmony with these laws, to our own personal benefit and to the advantage of all, because the laws of nature are intended to promote the welfare of all creatures which are individually and collectively the objects of care and love on the part of the great Power, which is creating and sustaining the universe.

The main problem, which has engaged the minds of all thoughtful persons from time immemorial, is to find out ways and means, which will promote the true happiness -as distinguished from momentary pleasure or amusement–and welfare of humanity and the scriptures of the various religions, prevailing in our world, are the embodiment of the views and experience of those illustrious teachers of humanity, who went deep into this problem.

From a careful study of these scriptures, it will appear that there is fundamental unity in the outlook and

approach of these benefactors of humanity on essential matters and the differences are mostly based on historical, geographical, temperamental and other factors.

On the principles on which there is perfact unanimity among them, there should be no room for doubt and dispute. Now some such principles may be briefly mentioned here.

There are four planes in human personality viz. (1) Physical (2) Intellectual (3) Ethical and (4) Spiritual and the principle of evolution wants us individually as well as collectively to progress from one plane to the other and to lead a life of harmony and synthesis.

Another important principle is that all beings are, in the ultimate analysis, inter-related like the parts of a machine and they must be inspired by an earnest and sincere desire to cooperate and contribute for the welfare of all. This obligation lies specially on human beings and more so on those, who have opportunities for leading a better and higher life, to make this contribution by each of us giving the maximum and taking the minimum. The main trouble and chief malady of these times is the reversal of this process of contribution by taking the maximum and giving the minimum. In one word, this is exploitation and is extremely harmful to the individual concerned as well as to society as a whole. When it goes out of bounds, there is an inevitable and violent reaction.

The evils of exploitation and the glory of sacrifice and suffering for the good of others have been vividly

exemplified by the iives actually, led by the leading teachers and prophets, who have appeared on this earth from time to time; and though we humble beings cannot soar to the height reached by them, we must bow our heads to them in all humility and reverence and try to mould our lives on the lines indicated by them according to our capacities and circumstances.

There is now-a-days a tendency to look at religion with indifference if not with hostility. This is so, because the meaning of religion is taken to be a mass of dogmas, rituals, mythological stories and superstitious practices. If religion were really so, it should not and would not command the allegiance of any thinking person. But as a matter of fact, religion is not this; on the other hand it is a way of life based on profound studies and experiences of persons of the highest character and calibre and is meant to and is bound to promote our true welfare and happiness here and hereafter, individually as well as collectively. In this sense of the term religion, no sane person can do without it because if he repudiates and discards religion, in reality he discards the moral and spiritual values of life, which are of paramount importauce to the individual as well as to society.

It is, no doubt, true that there are differences and disputes among religious leaders on some points and this leads to doubt, difficulty and confusion for the people generally; therefore a heavy responsibility lies on them to promote peace and harmony by laying emphasis on those aspects of religion on which complete unanimity is not only

possible but also obligatory and this unanimity is fully established by the directives given by all the teachers and prophets of humanity to base our lives on truth and love, and the greatest need of the hour is for present day religious leaders of the world to take a firm and united stand on the fundamentals of religion and lay down a code of conduct, which will lead to all round peace, progress, happiness and prosperity.

CRISIS OF CHARACTER–ITS CAUSES & CURES

Dr. Radhakrishnan, Philosopher and Statesman of world wide reputation has characterised the present situation in BHARAT as a Crisis of Character. This view has been unanimously confirmed by all thoughtful and patriotic elements in the country. There are many political and economic factors responsible for this state of affairs. In my humble opinion, two factors are mainly responsible:—

1. Growing disregard for the higher (ethical and spiritual) values of life.

2. A wrong notion about the democratic freedom achieved by our country as a result of independence.

1. Our country has chosen, I think rightly to become a secular state meaning a State, which is free from religious influence of a sectarian type. It is an unfortunate tragedy that secularism is being treated as a repudiation of the ethical and spiritual values of life. These values are of a supreme importance for progress in all spheres of human activities because they are based upon principles of eternal and universal validity acceptable to all schools of philosophical thoughts. In the absence of due regard for these values a sort of mental anarchy has taken its birth and exhibits itself in our social and political activities and these lead to exploitation, frustration and degradation.

2. Freedom is a mot valuable thing and it thrives best under a democratic system of Government but freedom has to be earned and preserved by a proper outlook and correct behaviour individually as well as collectively. Freedom cannot survive in the absence of discipline which means a voluntary obidience to the laws, regulations and directives promulgated by competent authorites. Wherever freedom has disappeared, it has been solely due to absence of discipline on the part of the people It is a very dangerous portent that defiance of authority, indiscipline and violence in various forms are growing in alarming proportion in various parts of the country. As a result of demoocractic freedom, the people of India are free to mould their destiny on their own lines, which means peace, plenty, progress and prosperity. They are enjoying various forms of freedom which should be utilised for real progress *(moral as well as material)* individually as well as collectively. Freedom does not give us a right to commit suicide. It is banned by law and condemned by society. Therefore, we must live and let others live comfortably and honourably on the strength of honesty, hard work, good will and national outlook and not commit suicide intellectually and morally and also materially by greed, fraud, vanity, luxury and violence.

Education is the only true foundation for progress

of all kinds and national character can be built up only by the basis of a proper system of education. Universities have a very important part to play in building up the progress and prosperity of the country, by providing and insisting upon a system of education which will mould the character of the younger generation on right lines and also give them such education as will enable them to earn their living by honest and honourable means.



A BALANCED VIEW OF LIFE

Human life is the most wonderful creation of Providence in this vast universe.

The glory of human life lies in its persuit of perfection, excellence and exultation and it is well equipped for this pursuit.

It has, however, its infirmities in spite of its potentialities for advancement in all spheres of activities. This infirmity manifests itself in vanity, luxury, anger, greed, fraud, inertia etc

The main object of human efforts should, therefore, be to develop control over this infirmity and to divert all human faculties and resources (physical, intellectual) etc.

Discipline over mind and body, goodwill towards all beings, respect for the higher values of life and earnest efforts in their pursuit, inner peace and tranquility and illumination are the highest objects of human endeavour and should never be ignored and neglected because that would only lead to frustration. This can be done only by appropriate knowledge acquired through relevant books, good teachers and society of men of chracter. The company, in which a person moves, is one of the principal factors in moulding his character and therefore every person should be extremely careful in choosing his company. An over-whelming majority of persons

is demoralised and takes to wrong habits by association with wicked and demoralised persons, who *inject* their defects and infirmities into *their* companions.

Two main problems before human being are :

(1) To harmonise the interests of the individual with those of society and (2) to harmonise and reconcile the material and moral values of life. This is the goal of human life and this is what is meant by a *balanced view* of life. The task may appear to be stupendous but it is worthwhile and also possible of achievement and no price is too great for this kind of success because a person's happiness here and hereafter and the most vital interest of the individual as well as of society are dependent on this success.

Wise men, in all climes and countries and throughout the ages, have understood the paramount importance of this view of human life and tried to teach it to their fellow men through *precepts* as well as *examples.* A study of their lives and teaching is of inestimable value. Many of them were house-holders and spent all their lives in wordly activities but their activities were based on sublimity and excellence.

It is open to every human being, rich or poor, young or old, to make earnest efforts towards his advancement and the real need of the hour is to understand the pressing

PRESENT SYSTEM OF EDUCATION

SOME SUGGESTIONS FOR A CHANGE

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There seems to be almost complete unanimity as to the unsatisfactory character of the present system of education and the urgency and importance of changing it in a suitable manner.

The matter is agitating the public mind and receiving attention from all thoughtful quarters, high and low.

Unrest and indiscipline in educational institutions caused by a feeling of frustration and several other factors, and the mounting roll of educated unemployment have created anxiety and alarm, and have forced the authorities to find a solution to this problem as early as possible.

While it is easy to diagnose the disease, it is not easy to suggest a remedy. The problem bristles with innumerable difficulties and can, and will, be looked at by different people from different points of view. It is, therefore, very likely that the remedies suggested would be many and some of them even contradictory. It is, however, the duty of all those interested in the subject and anxious to promote the welfare of the nation to make their contribution however small or humble.

The "Rishis" of Bharat, who were unequalled in their wisdom in many respects and whose views on the fundamental problems of life are still treated with respect not only in our own country but in other leading countries of the world also, laid down 4 objectives for human endeavour, viz.—

(1) *Dharma* (a life of righteousness),
(2) *Artha* (acquisit on of wealth by lawful and honourable means).
(3) *Kama* (Satisfaction of reasonable and legitimate worldly desires) and
(4) *Moksha* (emancipation from sorrow and suffering and freedom from bondages of all kinds).

Generally speaking no better set of objectives has been or can be laid down by anybody. The purpose of these four objectives of life was intended to lead society to "the acquisition of real happiness" as distinguisded from fleeting pleasures and frivolous amusements leading to frustration and demoralisation.

Any healthy and well considered system of education must, therefore, be able to equip our youngmen and women with the necessary *knowledge* and *character* to achieve the above objectives in so far as it is possible under each individual's circumstances and limitations.

In order to understand the common and ordinary requirements of human beings, we must realise that our activities generally relate to several well-defiend spheres, viz. physical, intellectual, economical, social, political, ethical

and spirtiual, because collectively they cover all the objectives of human effort as laid down by the great "Rishis" and we must keep them in view in devising a suitable system of education. We must, therefore, provide for knowledge and training in respect of the above spheres. We all want to make our youngmen and women healthy, happy, brave and righteous and, therefore, the course of instruction should be such as would fulfil this purpose.

It is evident that the present system is a miserable failure and it is righthly so because it was imposed upon the country by her foreign rulers in order to serve their own interests. It has got to be changed radically and basically from top to bottom. Imparting of elementary knowledge in respect of health, hygiene, sanitation, economics, fundamental principles of morality, love for country and a deep desire for and dignity of labour should start from the beginning of the educational career, and a gradation of suitable text-books should be prepared and prescribad on an All-India basis in the language of each State so that this essential knowledge may be made to grow step by step as the student advances in his studies.

The next step should be to enable the student to obtain that kind of knowledge and training (according to his capacity and inclination) which would equip him for some useful and remunerative career. From the dawn of history; importance has been given, and rightly, to wisdom, valour, wealth and labour. In our time, the trend in world affairs appears to be towards socialism with its stress on every individual's contribution, according to his

capacity, to the welfare of society as a whole and, therefore, manual labour guided by wisdom has assumed the greatest importance as a single factor because everybody is expected to produce wealth and to share in its equitable distribution. Therefore, labour—physical or intellectual—whether of general or of technical type, has become unavoidable and parasites will not be tolerated by society any more. Too long and too much we have concentrated on arts, classics, cultures, humanities and intellectual enjoyments. A drastic change in the attitude and outlook of our leaders and teachers is therefore, absolutely essential.

They must be inspired with faith and hope if a bright future is to be built up for our country. Our youngmen are intelligent and cannot be easily deceived by propaganda. We must, therefore, enable them to see that they are being really educated and trained for useful and honourable employment for their own sake and for the good of their country.

In a Welfare State, governed on the basis of democracy, it is neither reasonable nor expedient for the Government which is set up by the people for the good of the country as a whole, to shut its eyes to the future prospects of the youngmen who receive education in our schools and colleges They spend many years in our educational institutions and their parents spend large sums of money undergoing many hardships on their studies. The system of education which cannot give an adequate return for this labour and expense stands self-con-

demned for a poor country like India, and no amount of special pleading can justify it Acquisition of knowledge for its own sake is a privilege available only to a microscopic minority of our countrymen and those who can afford to take advantage of it must create independent institutions for this purpose out of their own resources. Huge amounts of public funds can no longer be allowed to be spent on matters which can benefit only a very small number who can otherwise manage for themselves. This should not be understood to mean that our new educational system should produce wealth-earning machines. Acquisition of useful knowledge and formation of good character must be the *main aims* of the proposed system, which should be devised in consonance and harmony with the special needs and circumstances of our country.

RFFORMS SUGGESTED

The present system of education in India is more or less based on British model, a country with aristocratic traditions and vast financial resources. In India, the declared aim and objective of the Government is a socialistic pattern of society and, therefore, we should place before us the Russian model which is wellknown for its efficiency and brilliant results. The Russian model insists on simplicity, economy and hard work, while the British model cannot work without huge financial resources. India cannot afford to continue the present costly, leisurely and medieval system of education. The Russian model takes into account the paramount importance of the requirements of the country and its aims and objectives in

laying down a proper system of education at all levels, and also makes provision for providing healthy and useful life to those persons who come out of the educational institutions. At present in India. there is a good deal of furstration- educated unemployment and distress for the parents and guardians of the students because of the present high cost of living and the failure of return in most cases on the expenses incurred on education. The following concrete suggestions are submitted for favour of careful consideration of the authorities concerned.

(1) Post-graduate classes in some of the arts subjects should be abolished in most of our colleges and Universities and these subjects should be specialised exclusively in the Universities according to their equipment and facilities so that those who want to go in for such subjects may join there For instance, Sanskrit should be allotted to the Banaras University, Persian and Arabic to the Aligarh University, History to the Allahabad University and similar subjects to other Universities. All the States have got several Universities and this task can be distributed among them.

(2) The money saved under item (1) should be spent on polytechnic and other scientific research institutions & training colleges The country is being rapidly mechanised and there is a woeful dearth of technicians, fitters and other similar trained workers. This deficiency can be made good without much difficulty.

(3) Some kind of military training and scouting work

should be made compulsory in the interest of the defence of the country and discipline of students.

(4) Ostentation and luxury in dress and other habits should be stopped in all educational institutions on the part of the teachers as well as students, and simplicity of dress, good manners and prohibition of smoking, at least during the study hours, should be insisted upon and enforced.

(5) Love of manual labour should be inculcated and practically enforced in all classes of our educational institutions according to the age of the students and resources of the institutions, aud it should be made compulsory for all teachers to take active part in manual labour activities themselves in order to inspire and encourage the students.

These suggestions can be elaborated and some other ones made if this note meets with the approval of the authorities concerned.



STUDENT INDISCIPLINE, ITS CAUSES & CURE

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The subject of student indiscipline is one of the major and perplexing problems facing our country after Independence. It is, no doubt, full of complications and has been much discussed during the last few years. The future of Bharat depends upon the kinds of students that are to be turned out by our educational institutions because they will be the future leaders of the country. There is almost complete unanimity on the point that the present position is most unsatisfactory and full of perils. As a well-wisher of the student community, I wish to submit certain views and suggestions on this important topic :

Causes

(1) General economic and political conditions inside and outside the country which react sharply on the sensitive minds of the students.

(2) *(a)*—A steady deterioration in the calibre and character of our teachers.

(b)—Many of our able youngmen are attracted towards other departments and leave the educational institutions to the great detriment of the country.

(3) Exploitation of the student community by political leaders for their personal and party ends.

(4) The present defective system of education which leads to frustration in many cases and involves enormous amount of time, money and energy much of which is wasted.

(5) A growing disregard for moral and spiritual values of life.

(6) Undue stress on frivolities and unhealthy enjoyments leading to waste and abuse of physical and mental energies.

Remedies

(1) *(a)*—A well considered and balanced system of education from the primary classes to the post-graduate courses.

(b)—Selection of suitable text-books by a body of competent and independent persons. This matter is very important but much neglected at present owing to the pressure of vested interests.

(2) Improvement in the calibre and character of teachers

(3) A well formulated and graduated code of discipline and its effective enforcement. (In this connection, importance should be given to drill, games and regular debates on topics of general interest).

(4) Periodical visits of eminent persons of India and also of foreign countries to educational

institutions (politicians of all parties to be rigidly excluded) and their talks to the students on subjects of general public interest. This will give them guidance and inspiration.

(5) Preparation and introduction of widely accepted code of ethical and spiritual values.

(6) Production and popularisation of films having educative values which are useful in the formation of good character.

The object of the educational system should be to produce honest, prosperous and cultured citizens but this object cannot be achieved by mere slogans, platitudes, intrigues and other manipulations. It requires honesty and hard work on the part of all those who are entrusted with the task of educating our youths at all levels.

There is a good deal of confusion and misunderstanding about the connotation of discipiine and its relation to democracy. Discipline, according to my view of the matter, is compliance with certian well established rules of good behaviour (leading to control of mind and body) and is intended to promote individual as well as collective welfare. This idea of discipline is complete only when there is willingness to obey the orders of duly constituted authority. In the above sense of discipline, no sane person can deny or dispute its overwhelming importance for personal as well as social welfare. The student community is expected to prepare for life which means health, honour, prosperity and longevity. These objectives can be obtained only by integrity and hard work leading to

the development of character which again means discipline over mind and body and a correct outlook on life. For the guidance and inspiration of the present generation of student community, an example is necessary and none can be better than that of the late Sir Vishvesharwiya (aged 90 years, the Ex-Dewan of Mysore). If any student wants to know why this gentlemen rose to such eminence and enjoyed all the desirable objectives of life, he can find out from his life-story that it was solely due to discipline over mind and body and a right use of physical and mental energies. There can be no greater illusion than to think or believe that these things can be obtained without discipline. A prevailing misconception, *which is bound to lead to disaster*, is that it is no longer necessary to be disciplined because we are living under a democracy. There cannot be a more dangerous illusion. Democracy cannot live without discipline and wherever democracy has survived, as in England and America, etc. it is due to discipline in those countries and wherever democracy has disappeared, its cause can be traced only to the absence of discipline in the nation.

If Bharat is to enjoy the fruits of democracy, it must cultivate and develop discipline on a wide scale Britain's rise among the nations of the world is essentially due to its insistence on duty and discipline. We must learn this lesson *in time* if a catastrophe is to be avoided. I would appeal to all *patriotic* citizens of Bharat to concentrate their energy and attention on the solution of this pressing problem of student indiscipline.

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SOME SUGGESTIONS FOR REMOVING INDISCIPLINE AMONG STUDENTS

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(1) Preparation of suitable textbooks dealing with various essential subjects like sanitation, hygiene and those subjects knowledge of which a student must acquire in order to fit himself as a worthy citizen of Bharat. These text-books should start with elementary knowledge in essential subjects and advance up to the highest stage so that different classes of students may be benefited by useful knowledge. The books should be made interesting and their language must be simple, easily understand able and assimilable. They should he carefully scrutinised by a body of competent and impartial persons.

(2) A code of conduct on a graded scale, should be prepared and effectively enforced from the lowest to the higest classes in all educational institutions and their heads should be given sufficient powers in order to be able to put down breach of discipline with firm hands. They should be fully supported by higher authorities of the country. Teachers are expected to behave towards students like parents and not like policemen, which means that there should be love, tact and patience on the part of the teachers, and respect and obedience on the part of students. Any departure from the above salutary principles chould be strictly avoided if a better atmosphere is to be created.

3) The physical and mental energies of the students should be kept fully occupied in useful and healthy channels providing activitics so that there may be little occasion for indiscipline. Dignity of labour and love of hard work including physical exhaustion should not only be taught but practised in a suitable form and teachers should personally participate in order to encourage the students by their personal example. Small plots of open land should be attached to every educational institute and the students should be compelled to work on them to turn them into gardens or small farms according to the resources available in each case.

(4) The present systam of education should be completely overhauled because it imposes too great a burden on the student with practically little return. In a poor country like India, parents expect remunerative careers for their children after the heavy sacrifices of various kinds made by them for giving education provided by the State. At present there is little scope of employment for students turned out by our educational institutions in lakhs every year. The fault is neither of student nor of the parent but of the State which is duty-bound for a proper system of education in the best interests of the country. Much of the knowledge that is given today is of little use in later life and much useful knowledge that can be easily provided is not made available. This is a very unhappy and undesirable state of affairs and the sooner it is ended the better it will be for all concerned.

(5) There has been a steady decline in the calibre and character of our teachers. Better training and higher emoluments should be provided in order to keep them

tied up to educational institutions. At present, a majority of young educated men join the teaching profession because of no other job being available to them, and they are always looking for an opportunity to leave for an alternative employment. This is a matter of fundamental importance and should receive the best artention possible. A careful watch should be kept on the manners and morals of the teachers. In the field of education, there should be an appreciation of the importance of the teaching profession which is one of the most important factors in nation-building.

(6) Instead of wasting time, money and energy on frivolous activities, which has nowadays become a regular feature of our educational institutions, compulsory military training on a simple and graduated scale should be introduced in all our educational institutions on the lines of the Bhonselay Scheme. This will make our young people physically and mentally strong and disciplined.

(7) It is a tragedy for our country that our youngmen are making heroes and heroines of Film Stars instead of the eminent sons and daughters of Bharat Examples of great men should be placed before our young people so that they may receive inspiration from their lives It is unfortunate that student community is exploited by political parties to fulfil personal and party ends. Our schools and colleges must be kept free from such unhealthy influences and eminent persons (not politicians) should be periodically invited to deliver lectures to students on subjects of national interest and of their own future career. By coming in contact with men of calibre and character, the students will receive much benefit.

CHARACTER BUILDING IN EDUCATIONAL INSTITUTIONS

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As a strong building can be built only on strong foundation, so success and happiness in life can be built only on the foundation of good character. As the foundation comes before the building, so formation of character comes before success in life. It is only during the period of student life that character, whether good or bad, is formed. It is, therefore of the utmost importance for the welfare of society that a proper appreciation of the necessity for the formation of good character should be impressed on the minds of our youngmen and women by all those interested in the evolution of better and happier conditions in the country.

Now we must, first of all, try to understand what is meant by 'character' and then consider the process by whch it is formed and, lasty, the consequences of such formation on our own lives and the lives of all those persons who may be affected directly or indirectly by our activities. It is difficult to define 'character' because it is a term of very wide import but, for our present purpose, it will be sufficient to say that character is concerned with three main factors in human personality viz. (1) Physical, (2) Intellectual and (3) Moral.

There is no doubt that all these aspects or factors are important and none can be neglected but, relatively speaking, each succeeding factor is of greater importance. This point will be quite clear if we go deep into it. Let me assume that we devote all our care and attention to

the development of our body and neglect the other two factors. The result would be disaterous because an intellectually and morally deficient individual would be an utter failure in all walks of life except those (they are quite negligible from an educated person's point of view) of a labourer in which physical strength is the only qualification required. Again, let us consider the example of certain animals like elephants and lions which are physically very strong but man, being intelligent, finds it easy to devise means for acquiring domination over them and this is best seen in a Circus show when ferocious animals like lions are made to dance to the tune of the ring-master.

It will, therefore, be readily conceded that intellectual strength is superior to physical stroength. But consider the case of a person who is both physically and intellectually strong but is an absolute wreck so far as the moral factor is concerned. He turns out to be a rascal and a dangerous member of society and the only suitable place for him is the jail so that he may be prevented from doing mischief. This is not an imaginary or exaggerated picture; the jails in the various countries are full of such persons and if, by chance, such a person escapes going to jail, he is treated as a curse to society.

Now let us come to the moral factor. Of all the moral qualities, truthfulness is the best, highest and noblest because it is the fountainhead of all other virtues. Honesty is but part and parcel of truthfulness. a truthful person can never be dishonest or otherwise immoral. Look at the history of the world and see who have been the most honest, honoured and exalted among human beings? Surely those who made 'truthfulness' the guiding principle

of their life. For Hindus, the example of Raja Harishchandra is sufficient to illustrate the glory of truthfulness. There have been other notable examples in other countries as Shakespeare has said in his own inimitable manner—

. . . "to thine ownself be true
and it must follow as night follows the day.
Thou canst not then be false to any man.

After truthfulness, I will place thrift. For a happy and peaceful life, it is essential to avoid financial worries. As it is impossible to increase our resources according to our wants and desires, the best thing is to reduce the latter to the minimum. Only on wealth, lawfully and honourably acquired, can a person lay the foundation of a happpy and prosperous career. A career of corruption is a constant source of misery to the individual concerned as well as to society as a whole, and is sure to result ultimately in degradation and dishonour. As no one can be healthy by violating the laws of health, so nobody can be happy by violating the moral laws which are meant to promote human happiness and prosperity.

Next in importance, in my opinion, is industry which means "will" and capacity to do hard work. We can do little good to ourselves or others unless we make the fullest use of the faculties and resources granted to us by Providence. Therefore every one must cultivate the habits of truthfulness, thrift and industry while he is a student because, by force of practice, these things would become ingrained in his nature and would help him in forming his character to his own happiness and prosperity and to the advantage of society.

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THE NEED OF THE HOUR

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The world generally and our country specially is passing through very critical times as is being realised by every thoughtful person everwhere. There is a crisis of character due to a perverted outlook about the goal of life and appropriate means for achieving that goal.

From time immemorial, various illuminated souls have appeared on earth and tried to guide humanity on right lines and it is due to their teachings that in outward appearance at least we live as civilised persons It is the duty as well as privilege of philosophers to gain wisdom for themselves and to place it before others In the writer's humble opinion, wisdom is the knowledge and practice of what is true and good for all. Appreciation of the terms 'true' and 'good' requires a lot of hard thinking, study, observation and, above all, self control because the whole structure of ethics and spirituality is based upon a correct and practical knowledge of these 'terms' as these are intimately related to the realisation of the goal of life and 'means' for achieving it.

We see all around us intelligent persons madly running after power and money because they think that these are the effective means for accomplishing the goal of life which, according to most of them, is physical enjoyments and amusements combined with a "superiority complex". But this is a great tragedy for humanity because they shut their eyes to the fact that physical plane is the lowest plane in human nature and is common to both man and beasts. There is a superior plane also—the intellectual plane which

must be cultivated and used for the acquisition of higher knowledge commensurate with our needs and capacity. From the intellectual we must proceed to the ethical and spiritual plane. This is the process of evolution towards progress, which means excellence and exaltation. If power and wealth were the correct 'means' for achieving the real goal of life, then Bhagwan Buddha of this class, who had both these things in plenty, would not have cheerfully and voluntarily discarded them ? In our own times, Mahatma Gandhi would not have given them up and taken to a life of suffering and sacrifice which raised him to the position of a "Mahatma" (a great soul) of our time. A life of suffering and sacrifice is, no doubt, a very hard life but its rewards are sweet and enduring and fully repay us for all our efforts

As has rightly been observed in the "Gita", man goes astray on account of his egoism leading to wrong desires and activities and, therefore, the most important and immediate task before us is to put a curb on our ego (individually as well as collectively) and cultivate self-control and respect for the rights of others and good will and sympathy for the down-trodden.

The philosophers af Bharat should take a lead in this matter and, instead of entering into a never-ending discussion of controversial problems, place a rational and practical pattern of life before society based on the unanimous teachings of all the 'inspired' teachers of humanity throughout the ages, i. e. "Do to others what you want to be done to you".

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VALUABLE ASSETS OF THE COUNTRY

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Wisdom is the foundation of human progress in all matters and wisdom comes from a combination of intelligence, experience. integrity and study of other learned persons' experiences.

Nature has provided us with immense resources of all kinds for obtaining peace, plenty and prosperity but only those nations (including individuals and groups) can be happy who make a right use of such resources.

It is the task of wisdom to inspire and suggest ways and means for their right use.

In every clime and country, there are always wise men few or many, but it is not always the case that a proper use is made of their services. Much depends upon the leadership of the country. its character and calibre in this respect, whatever may be the system of governmet prevailing at the time. History shows that even under undiluted despotism and dictatorship, search for and use of wisdom is possible. only one example will suffice and it is that of Akbar, the great Moghul Emperor.

Akbar secured the services of the wisest men available in the country for different kinds of activities, according to their talents and the needs of the government. and the result was that the country prospered in all directions and gave stability to his rule. In democratic countries also, the principle is the same although the methods of recruitment are different and more complicated. In our own times, we have seen that Mahatma Gandhi, by his

wisdom, mobilised all the available resources of Bharat in his brave and non-violent fight against foreign rule and with what glorious result ?

After obtaining freedom, our country has made tremendous progress in several directions, yet a student of history cannot fail to observe that there has been a steady decline in the standards of efficiency and integrity. Several factors are responsible for this deterioration but it is a problem of great urgency and importance and cannot be ignored if dangerous consequences are to be averted. It is the duty of all thoughtful and partriotic elements in the country to suggest suitable measures to the Government for leading the nation on right lines so that the progress of the country may be built on solid foundations on the material as well as moral sides. If the moral side is ignored, it will mean a repudiation of the time-hononred culture of Bharat and will destroy the hope of the nation that our country may one day lead the world on the path of peace and virture.

All measures for improvement and the various activities for their implementation require a large body of men of character and calibre and ample funds.

In our country there are available thousands of persons of unimpeachable integrity, vast experience in various branches of administration and a deep love for their motherland; many of them are fit in mind and body and financially independent. Most of them are retired Government servants drawing pensions. They are able and willing to serve the country in *honorary capacity* if they are called upon to help the Government. But it is an irony

of fate and a great tragedy that this vast wealth in urgently required human material is being wasted when there is a great demand for suitable personnel and when there is an all round complaint that things are going wrong on account of inefficiency and corruption due to the absence of men of character and calibre In several advancing countries, opportunities are made available to such persons and their services are properly utilised. It should not, therefore, be difficult for the Government of our country to devise suitable measures for doing so here also. Most probably, the political leaders have been guided and influenced by a party outlook. However that may be, the interests of the country should be considered to be paramount and even the political parties are, professedly, formed for the service of the country and not for the purpose of exploitation and self-aggrandisement. Moreover, many of the retired Government servants have no party spirit or party affiliation and therefore, the cause of the party in power is not likely to suffer if use is made of the services of such persons in nation building activities, Another difficulty is about rules and regulations. But for such persons who do not want any remuneration, the rules should not come in the way and if, in any case, they come in the way, they can be suitably amended. In this connection, it can be and it is being said that it is open to everybody to come forward and serve the country in many ways. But those who say so do not appear to be well informed about the conditions of such persons, some of which are specifically mentioned below :

(1) They cannot afford to spend money in elections;

(2) They cannot and will not join political parties because the party spirit does not appeal to them;

(3) They believe in solid and practical work and not in speeches and propaganda, the mighty weapons of political parties;

(5) They are not adventurers and job hunters and have certain ideals of propriety and self-respect. There is also the absence of profit motive Such persons have to be pressed and persuaded to come forward and make their proper contribution in all constructive and nation-building activities according to their capacities and inclinations.

They can be easily associated with the activities of the Bharat Sevak Samaj and appointed members of the various committees and commissions which are frequently formed by the Government at the Central as well as State level for dealing with problems of the day. Their high character and rich experiences are bound to give substantial results and reduce the burden on the Public Exchequer· In order to safeguard against error or abuse, the Government can prepare a list of suitable persons through official and non-official channels after thoroughly scrutinising their character, antecedents, present physical and mental condition, line of work for which they are campetent and willing and such other connected matters and efforts should afterwards be made to utilise their services in Advisory or Supervisory capacity or both, for which there is urgent and incessant demand and the supply so far has not been up to the mark.

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A SUCCESSFUL PUBLIC SERVANT HIS GOAL AND THE MEANS

(A TALK GIVEN TO R. A. S. TRAINEES IN JUNE 1958 AT JODHPUR.)

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Gentlemen,

I welcome this opportunity of meeting you and sincerely thank my friend Sri Hetudanji Ujwal (your learned Principal) for the same.

As I have learnt a good deal from elderly people, it was a sort of debt which had to be repaid and, in my own humble way, I have tried to repay it by recording my experiences and observations in some books which I have published and which are available with me for the use of those who like to have them. My meeting with you this afternoon is considered by me to be a small step in the process of repayment of that debt.

As the subject of my talk with you today, I have chosen. "*A Successful Public Servant*"—*His Goal and the the Means.* Before proceeding further, I wish to emphasise one important point. Everybody wants success in life and a number of persons, large and small according to one's circumstances, is interested in every individual's success but it is your proud privilege that in the true success of the R. A. S. as a class, the whole of Rajasthan, without

any distinction, is intimately interested and closely connected. The Rajasthan Government has taken a wise and essential step in opening this centre for training and, if you make good use of your opportunity here, you are sure to derive considerable benefit from it. In my own case, I had no such advantage and you may imagine my difficulties when, shortly after passing my LL. B. in 1912, I was placed in charge of a large area of the former Jodhpur State which now roughly consists of Barmer and Jalore Districts, as a District Magistrate without any kind of training and experience. The Government had confidence that I would do well and I had to justify this confidence.

I selected two principles for my guidance and firmly resolved to stick to them throughout my period of service and they were—

(1) Integrity and
(2) Hard work.

You will be glad to know that these principles have effectively helped me in tiding over all kinds of difficulties for a fairly long period of more than 38 years. With this brief introduction, I will now come to the subject of this afternoon's talk.

I hope and trust that all of you aspire to be successful public servants. It is a very desirable and praiseworthy aspiration. But there are certain fundamental ideas associated with this problem which require to be carefully considered and taken to heart. Mere wishful thinking is quite useless. If you desire to have a thing, you have got to deserve it.

First of all, we have to consider the significance of the term "Successful Public Servant" and then we have to consider ways and means of achieving that objective. There is a legal definition of a public servant which is, of course, valid and relevant in its sphere but for our present purpose we have to take a more comprehensive and objective view.

There are various categories of public servants and each category has its own dutie and responsibilities and its relative sphere and stage of success. The category to which you have the honour to belong is of special importance from every point of view and it is, therefore, essential that apart from compliance with rules and regulations and orders of the Government, there are two basic principles which must guide all your activities. Firstly, you have always to promote the moral as well as the material welfare of the people so far as it lies in your power. This you can only do if you are physically, mentally and morally well equipped for the task. Secondly, you have to look to the interests of the people collectively without any kind of prejudice or any extraneous consideration.

The officers of R. A. S. are the backbone of the administration, and if they develop the right qualities of head and heart, a bright future is assured for this State. There is one important matter connected with your work to which I wish to draw your special attention. The present is a "transitional period" in the history of our country and many difficulties and complicated problems are cropping up from time to time. You will have to tacke

them wisely. Before you can do so successfully, you will have to cultivate certain special qualities required by the present situation and they are:

(1) Patience and

(2) Tact.

We are living under a democratic system of Government which can be built up properly only by the willing co-operation and spirit of service on the part of all concerned. But human nature has its weaknesses and infirmities as well as potentialities for undreamt of heights in all spheres. At many turns, you will be confronted with human weaknesses and infirmities on the part of various sections of people, and this will be a testing time for you. I hope and trust that you will not be found wanting.

I have briefly referred to the position and the responsibilities of Public Servants. Now if the goal is good and the means are also good and effective, success is assured.

According to my idea of a successful public servant, he must inspire confidence in the public and deserve approbation of the Government If he is able to do so, honour and wealth in the shape of promotion to higher offices are sure to come to him. But his ability to do so will mainly depend upon two essential qualities, (1) Integrity and (2) Industry. In the absence of one or both of them, the result would be failure and disaster. Here I wish to make one thing clear. You may sometimes feel confused and depressed by the rise of some persons who are lacking in integrity or industry or both, and neglect and discouragement meted out to those who deserve to rise on the

strength of their honesty and efficiency. But, believe me, gentlemen, when I tell you that such cases are an exception in spite of their number and can be satisfactorily explained on the basis of the previous good *Karmas* of the person concerned. The general rule of universal application, based upon the 'Laws of Providence'. is that "Virture prospers and exalts and its absence leads to degradition and misery." This view of mine is based upon a personal and practical experience of more than 50 years and is also supported by the result of a careful study of many sacred books some of which command universal respect and acceptance, e.g. "*Light of Asia*" containing the teaching of Bhagwan Buddha, "*Bhagwat Gita*" and "*Shri Ramayan*" by Goswami Tulsidasji. Western thought is also in conformity with this view and the common saying, "*Honesty is the best policy*" symbolises the Western outlook in this respect. Moreover, this view has been firmly and unanimously supported by all wise men throughout the ages. You have always to bear in mind that the highest value in life is not power or wealth but 'self-satisfaction' brought about by 'self-improvement'. The whole wide world offers nothing comparable to it. If you have any doubt on the subject, compare a few lives of honest and honourable people whom you know with those of a few wicked, crooked and corrupt people whom you also know, and you will realise for yourself that the former are successful in the sense of "*true and lasting happiness*" in spite of lack of wealth, power, costly motor cars and palatial buildings, and the latter are doomed to degradation and destruction, sooner or latter, according to unalterable "Laws of Nature". In this connection, I would like to

quote the following couplet of one of Bharat's foremost saints and thinkers :

> *A man who sows a thorny shrub can never reap a mango fruit;*
>
> *Similarly, a man who causes injury to others can never obtain happiness for himself*

I will now close this talk with an expression of the hope that what I have spoken to you this aftesnoon will be carefully considered and assimilated by you to your own personal advantage and for the prosperity of the people of Rajasthan whom yon will have to serve.



THE PLACE OF COURTS IN SOCIETY

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Society is a large collection of individuals with different interests, traits and temperaments, and they can be held together peacefully and comfortably only on the basis of certain fundamental rules and principles which must be effectively enforced.

In the primitive stages of civilisation, society was ruled by rough and tough methods but as it went on advancing the system of government became more and more elaborate. In order to regulate the relations of citizens *inter se* and as between them and the governing body, the mutual rights and obligations had to be clearly defined, specified and controlled. It is only in a very advanced stagethat the functions of making laws and enforcing them are bifurcated, and separate and independent agencies are created for this purpose.

Before the French Revolution, most of the countries of the world were governed by kings who both made laws and enforced them on their own authority, and it was only in a few advanced countries like England that the king ruled constitutionally and the functions of law-making and law enforcing were entrusted to appropriate bodies. It is, however, worth noting that even in England, the courts derived their authority from the king and acted in his name, and the laws made by the parliament became

operative only after their approval by the king, who, as the sovereign authority in the country, was the custodian and repository of all powers and functions relating to government. In a country, governed by a republican system, sovereignty resides in the body in which it is vested by the unanimous consent of the people.

As the promotion of happiness and general welfare is the declared aim and object of every society, this object can best be achieved only by means of good government. and the democratic form of government (i. e. goverment of the people, by the people and for the people) has been found by experience to be the best form of Government.

As noted above, the various units that form the society have often conflicting interests and disputes arise among themselves as well as between them and the government. There must, therefore, be some machinery which can and must work independently to give protection to society on the basis of laws made by the powers to which society has, by its general will and consent, delegated that function. The functions of the legislatures and the judiciary, though separate and independent, are equally important and responsible and those who are entrusted with them should be fully competent and conscientious if the society is to prosper. If laws are wisely made but not properly administered, the result is frustration. Similarly, if laws are not wisely made but administered as they stand, the result is oppression of the people and public discontent and dissatisfaction.

The law courts in India. specially the High Courts,

have always enjoyed respect and confidence because our judges have generally been gentlemen of character, high calibre and integrity.

An intelligent observer of the working of our courts cannot, however, fail to see that the judicial system at present in vogue is not suitable to the changed conditions in Bharat, and that it requires an early and radical overhauling like the present system of education which has been almost universally declared to be unsuitable for our country.

Proper administration of justice is one of the principal measures for holding society together and promoting general happiness. If the crime often goes unpunished or just civil claims are defeated on unsubstantial grounds, it clearly means that something is seriously wrong somewhere, and that speedy remedial measures including substantial improvement in the methods of investigation and prosecution and radical changes in the substantive and procedural laws in force, are the need of the hour.

A SHORT NOTE
ON ANTI-CORRUPTION MEASURES

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Shri G. L. Nanda, former Home Minister, had taken upon himself the Herculean task of rooting out corruption within a short period of 2 years. In this stupendous task he deserved whole-hearted co-operation of all well-wishers of the country because corruption brings inefficiency and inefficiency increases corruption and they together reduce the administration of the country to a very sorry state undermining the very fabric of a good and stable Government. It is a tragedy for our country that owing to the opposition of the powerful vested interests and lack of general support and co-operation, Nandaji felt frustrated and had to confess his failure. This laudable task should not, however, be given up and deserves to be pursued vigorously and relentlessly at all levels. Some concrete suggestions are submitted below for due consideration :—

(1) The Bharat Sadhu Samaj, Bharat Sewak Samaj and the Sadachar Mandals can certainly do very useful work *provided* they are properly led and guided.

(2) Our country is moving towards a socialistic pattern of society. It is, therefore, essential for all Government officers, specially in the higher ranks, to lead a life of dignity combined

cultural outlook. May I offer my felicitations on the publication of these essays".

"I am forwarding a copy of your book to Professor Burtt who is a well-know Professor of Comparative Religion".

—Dr. L.M. Singhvi,

(At present M. P. 62-66), Carnell Law School, Office 411, Ithaca, N. Y. U. S. A. Jan. 31, 1950.

(5) "Through these interesting and practical essays there beams your charming personality combining, as it does, the highest wisdom and practical common sense, a sweet temper and a graceful and persuasive style of advocacy".

—Dr Brij Gopal Tiwari,

Professor & Head of the Department of Philosophy, D/15-8-1955.

(6) "Its contents are both simple and rational. Such books should be taught in elementary schools all over India. The eternal truths are the same. They clash or contradict no religion or faith".

—Madho Singhji,

Ex. Diwan of former Jodhpur State D/11-2-65.

(7) "The manuscript is a mine of rich ideas and discerning truths. Your diagnosis of the ills of our present system of education and the remedies